

TWO
Treatises

The holy service of
the Fast, described
out of a rock worth

Written by T. C.

Turne you your face (aching
with all sorts of pain, and with fasting
and with weeping, and with moun-
ning) And say your heart all that
your desires have made unto the
Lord your God, for his goodness,
and mercies, love to us, and his
great kindness, and his continuance
of his will.

The substance of the
Lords Supper

Written by T. C.

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THE HOLY EXERCISE OF

a true Fast, descri-
bed out of Gods
word.



IT IS AN
eident de-
claration, of
amarueilous
blindnesse
which is in

vs, to order our steppes to-
wardes the kingdome of
heauen; that like children
new come into the world,
we know not when to eate,
and when to forbear e-
ating, no further then wee
haue our direction out of

A 2.

Gods

Gods word : But it is yet more maruaile, that in so small a matter, scarce the hundred person, of those which professe the name of Christ, know either how to enter into this way, or how to turne them in it when they are entred, to any glorie of GOD, or profite of them selues. For to let the Papists goe, which through a shamefull superstition in it, rather pine away their soules, then take downe their bodies: it is a shame to speake, how few there are of those which beare the name of Gospellers, that haue so much as the knowledge of this exercise; so farre are they from any lawfull and right praetise of it. For a great number,
as

as a needlesse thing, reiect
it altogether; For shaking
off the Popish yoke, from
their owne necks, by vsing;
or rather abusing their li-
bertie; they suffer their ser-
uants to remaine still vnder
it. Which custome, vnlesse
it be through infirmitie of
body, or some other weigh-
tie cause; it can hardly es-
cape the hotte and vele-
ment suspicion, either of
belly-Gods, if thinking it
religious in their seruantes,
they them-selues will not
obserue it: or of a couetous
minde, if hauing no such
opinion of it, they doe
notwithstanding constrain
their seruantes therevnto.
An other sort there bee,
which being afraide of the
reproche of Belly-gods,

A 3.

and

and thinking it fitting to the Christian profession, to keepe the flesh in some bridle; allow (in deede) of the exercise of Fasting; but for want of knowledge of a better, they sticke still in the mire of the Popish fast. For remedie whereof, there followeth a Treatise, whereby the true Fast being vnderstanded; as well the prophane opinion of those which reiect this exercise, as the foolish superstition of those, which content themselves with a shadow thereof, is laid open.

» Fasting therefore, is an abstinence commanded of the Lord, thereby to make solemnne professiō of our repentance. Wherein, that which is sayd of the Lord commaun-

maunding it, is to be considered against those, which would thrust this exercise, out of the doores of Chrissian Churches. For the repressing of which error, let that be calied to remembrance, which the Lord commaunded by *Moses*:

* That euery soule once a ^{*Leuit. 16.} yeare should humble it ^{29, 30, 31, &} selfe, in fasting before the ^{23. 27 to 33} Lord, in one of the great as- ^{Num. 29. 7.}semblies of his people. For although the ceremonie of the day be taken away by the cōming of our Sauour Christ; yet the thing it selfe is no more taken away, thē a rest for Gods seruice is banished, because the *Iewe* Sabbath is abolished. For, when as (no doubt) the consideration of the Fast was,

A 4.

that

that the wrath of GOD should not breake out against them; or being broken out, should be caused to returne home againe: the same cause remaining, there is good reason the same effect should continue. And when it is an humbling of a man before his God; was there any degree of casting downe, necessarie for that people, which is not necessarie for vs? Either ought they to haue gone downe lower into the conceite of their vnworthinesse, then we, into the conscience of our guiltinesse; Whose benefites, as they are greater then theirs; so the abuse of them, should driue vs to the lowest humiliation that can be; so it be lawfull & war-
ran-

arrantable by the word of God.

But if this holy exercise of Fasting, doe not clearly enough appeare, to be no fading or shadowing ceremonie, by this set and ordinarie Fast, because the like doth not agree with the time of the Gospell: yet by other moueable and vncertaine Fastes, which were holden vpon occasion, the same may bee more strongly strengthened. For where we see the like occasion of fast, that was then; there we may be assured of the same commaundement to fast, that was giuen them: commaundement I say, least any man thinking it to be a will worship, taken vp at

A 5.

the

Ioc. 1. 12.

the pleasure of men, might thinke he had as good (or better) right to lay it downe, then they had, to take it vp. For prooffe whereof, that one place of the Prophet *Ier* shall suffice; which, vpon occasion of a great dearth in the Land, commaundeth in the Lords behalfe, to sanctifie a Fast. By which one commaundement, it is euident, that other Fastes, which were kept, either by the Churches publicly, or by some of the faythfull priuately; were done in obedience, and not at the randon of mans inuention. If this be not sufficient, to subdue our sturdie affections, to this so holy an exercise; yet at the least, let them stoupe vnder

vnder so manifest, both doctrine & examples hereof, by the Churches of God vnderneath the Gospell. For when as our Sauour Christ, being charged by the *Pharisees* and *Iohns* Disciples, that his Disciples fasted not; so answered, that he did not onely not condemne it, but highly also commend it; so it were done seasonably: It is plaine, that the libertie which the Gospell bringeth, hath not removed the auncient bound of a Christian Fast. And if we looke into the practise, whereby the way chalked out by his doctrine, is troden and beaten plaine vnto vs by examples; it will soone be seene, how greatly they deceiue them selues, vvlrich

Luke, 5. 33.

which vnder the colour of greater perfection attained vnder the Gospell, cast away the assistance, that the Lord offereth by this exercise. For if we enquire of the Churches & Apostles fasting, then was it most often, when they were fullest of the graces of God: that is, after the solemne sending of the holy Ghost.

If wee thinke then, that this exercise of fast, be too ceremonious, because it was tied to a certaine day: the commaundement to hold it without any such restraint, vnto a certaine time, ought to correct that thought of ours. If we stand in feare, that it should be too Iewish, the doctrine of the Gospell is ready to pull vs out of that

that feare . If presumption
of greater graces, then those
which should neede such a
supplie, doe bring this Fast
out of conceit with vs : the
practise of it by the holy
Apostles, at the highest
toppe of their perfection in
this world, will easily set vp
the credite thereof againe.
But if Fastes, neither stand-
ing nor sitting, neither vn-
der the Law, nor vnder the
Gospell, neither of the wea-
ker, nor of the stronger, can
draw vs into loue, and (in
loue) into practise thereof;
it must needs be confessed,
that there is a maruellous
poison of rebellion in our
natures, which all this tri-
acle of the Lords high au-
thoritie, and of such autho-
rized examples of the chil-
dren

dren of God, will not cast foorth. Howbeit, the Lord leaueth vs not here, but vnto his Lordly authoritie, of commaunding this exercise of Fast, hath added fatherly promises, to allure vs vnto the same: as towards the end of this Treatise, shall plainly appeare.

This exercise therfore of Fasting, being both of such authoritie, and of so great weight to pull wrath vpon vs, if it be neglected; let vs now see in what things (especially) it doth consist. And they are in number two. The former is of the outward, and (as the Apostle calleth it,) of the bodily exercise: the other is of the inward vertues, helped forward by the bodily exercises.

1. Tim. 4. 8.

fastes. For the outward ceremony, it is an abstinence for a time, from the commodities and pleasures of this life, thereby to make vs the apter to the inward vertue. And this outward abstinence is therefore commended, that wee should both seele, and in feeling, professe that we are unworthy either of life, or of any thing that belongeth to the vpholding thereof. And albeit, it may appeare but a childish thing to carnall men, and a thing unworthy the wisdom of the Gospel, to place any thing in this bodily exercise, seeing that the Lord is a Spirit, & will be worshipped in spirit & truth; and seeing that they being of their owne nature, neither

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neither

neither good nor euill, can not make vs either better or worse: yet if wee consider that it is the Lordes ordinance, who hath so commaunded it, we can not be but most assured, that the Lord who hath so instituted it, will giue it a blessing, and cause it to prosper, to that end whervnto he hath ordeined it; if wee vnder take it in his feare, and in a conscience of obeying the Lordes commaundement.

1, Cor. 9. 25. Those which came either to runne, or to wraastle for the best Game, were wont to abstaine frō such things as might hinder their exercise, or make them lesse able to performe thē with praise: And whatsoeuer, either pith in their armes, or swiftnesse
in

in their legges, they had otherwise; yet as they neglected not that abstinence, so they found that it greatly profited them, to the better breathing and other inhabling of them, to their exercises. And shall we thinke, that the dyet which the Lord him selfe hath ap-
poynted, to the fitting of vs towardes the spirituall wrastring with our fleshly minde, shall not haue a singular fruite? And if there were no other fruite of this Abstinence, but that the enemies mouth should thus be stopped, which charge the Gospell, to set open a schoole to all licentiousnes of eating, and to giue (as it were) a sauce to prouoke mens appetites therevnto,
which

Luke. 5. 33.

which are otherwise too sharpe set of them selues: it should be no small effect of our Abstinence. In deed the Papistes charge vpon vs, is heere the same and no other, then the Pharises, against the Disciples of our Sauour Christ: But why should not we, if we desire that the Gospell should be well spoken of, take away the occasion of such speeches?

2. Sam. 12.

16. 17.

Ezr. 10. 6.

Leui 23. 32.

Iudg. 20. 26

But let vs see wherein this Abstinence doth consist; where first of all commeth to be considered, the Abstinence from Meates and Drinkes; whereof (as the principall of the outward Obseruations) the whole exercise tooke the name. And the word it selfe with the

the practise, declare, that it is not onely a sober vse of „ Meates, which ought to be „ continuall all the life long, „ or a more sparing diet then „ at other times : but an vt- „ ter Abstinence from eue- „ ning to euening, from all „ kind of meates & drinckes. „ Whereby it appeareth, that the *Popish* Fast is nothing lesse, then the Fast which the Scripture teacheth : for they breake the necke of this Abstinence both by fulnesse and by delicacie. By fulnesse, in that it is lawfull (as other dayes) at Dinner, to fill them selues with anything, flesh only excepted: at euening & morning, to fill thē selues with Bread and Drinke. By delicacie for that, where men on that day,

day, should content themselves with common and coursemeats, sufficient onely for preservatiō of health; the *Papistes* in their abstinence, did either not so much as aime at this marke, or else they shotte grossely wide. For in permitting the vse of all things at their Dinner, besides Flesh; it is euident, that they left greater dainties, & greater stirrers of fleshly lustes, then they did cut off. And besides, the dainties in meates; Wine, (then which there is nothing more prouoking) was as vsuall that day, as of others. And at euening, when they would giue the clearest testimonie of their Abstinence, and when they did light their
candles

candles (as it were) to shew
their abstinence by; the
greatest part of those that
were both able and might
finde in their heartes, to be-
stow it of them selues, had
their Tables furnished with
Spice-bread, with Fruites of
this side and beyonde the
Seas, with Marmelet and
Sucket, and such like: then
which dealing, what could
be more childish? to deny
the tasting onely of one
morsell of Flesh, and to per-
mit a fulnesse of bread: to
forbid the courser Meates
and Table, which might
haue bin furnished for two
pence, and to draw in the
delicatest Meates, which
could not be provided for
twentie shillings: to re-
straine the vse of thinges
bred

bredde at home, and to
 leaue the vse free, of thinges
 fetched out of *Barbarie* :
 finally to condemne the
 eating of a peece of smoakie
 and reastie Bakon, and
 to iustifie the banqueting
 and iunqueting Dishes,
 which are before mentioned.
 That I speake nothing
 of some of the poorer sort,
 which vpon the Thursday
 at night, and Fryday at dinner,
 would fill their bellies
 the fuller, that they might
 passe ouer their abstinence,
 with lesse feeling the want
 of their accustomed diet.
 All which thinges, as wee
 condemne in the *Papistes*; so
 we must carefully take heed
 that they be not found in
 vs : vnlesse we haue forgot,
 that in iudging them, wee
 con-

Rom. 2. 1.

to condemne our selues, when
as we doe the same thinges,
which we finde fault woor-
thy in them.

An other of these corpo-
rall exercises is watching,
or a cutting short of our
ordinarie sleepe : which
we may apply to the fur-
therance of this exercise.
For beside that this Absti-
nence, is a remouing of or-
dinarie pleasures and com-
modities ; it appeareth, that
some thing also should be
pared from it. For beside
that, it is meete that there
should be a certaine con-
formitie and sutablenesse of
our whole behauour, all
the time of the Fast. The
Prophet *Isaiah* exhorting the
Priestes to this holy exer-
cise of Fast, biddeth them
that

that they should continue in Sackcloth in the night time, extending this exercise (at the least) to some part of the night. Where notwithstanding it is to be noted, that as wel in the former abstinence from meate as in this withdrawing of some part of sleepe; that neither is so streightly required of the Lord, but that those whose either disease or other infirmitie will not beare this abstinence, without hazard of their health may vse so much libertie, as shall serue for the preservation of their health: so they take heed they vse not this gentle dealing of the Lord as a cloake to hide the lustes of their flesh withall.

"A third kind of abstinence

is in the apparel, that albeit
 they put not on Sackcloth
 and Ashes, as the holy Fa-
 thers did in times past; yet
 that they content the selues
 with a common kind of at-
 tire, auoyding all such cost-
 liness & curiositie, where-
 by in tricking & trimming
 vp them selues,, the flesh
 may take occasion of being
 proud. Thus the Lord, when
 he would haue the children
 of *Israel* to humble them
 selues before him, spake to
Moses, saying; Speake vnto
 the children of *Israel*, that
 for the present time, they
 lay aside their Iewels and
 Ornamentes, that I may
 know what I shall doe with
 them. And thus farre hath
 it been spoken of the out-
 ward Exercises, which are
 B. generall,

- gēnerall, and to be done of
 al, which make this solemne
 profession of repentaunce.
 There is one yet which is
 more speciall, belonging
 vnto married persons alone,
 which is, that they for the
 1. Cor. 7. 5. time, should with consent
 “ abstaine from the mutuall
 “ fellowship one of an other;
 1oel. 2. 16. which is so straitly requi-
 “ red, that euen the Bride-
 “ grome & the Bride, (which
 “ of all other, ought to haue
 “ the greatest priuiledge in
 “ that poynt) are bidden at
 “ such times, to come out of
 “ their chambers.
- Rom. 14. 17. But for as much, as the
 kingdome of heauen standeth
 not in these thinges;
 and the Lord being a Spirit,
 will be worshipped in
 spirite and trueth: either
 these

these exercises must lead vs
to some farther thing, or
else the same accusation
will lie against vs, where-
with the Prophet charged
the *Israelites*, who conten-
ting them selues with the
outward ceremonie of ab-
stinence, were sent home as
emptie as they came. And
indeed, vnlesse we bring
more with vs, then this our
abstinencie, our Fastes may
be matched with the Beasts
Fast of *Ninurie*; for they al-
so both eate nothing, and
were couered with Sack-
cloth: yea the Beastes Fast,
may be so much better then
ours, as there be some kinds
of Beastes, that can longer
endure without meate and
sleepethen we. Where the
Papistes fast, which was she-

Esay. 58. 3.

Jonas. 3. 7.

wed before to be childish,
 may heere be prooued to be
 beastly and brutish: For if
 they did onely abstaine
 from Meate, they iudged
 them selues to haue holden
 a good Fast vnto the Lord.
 There follow the inwarde
 vertues helped forward by
 the bodily exercise; which

Ezdra, 6, 21. in the number * two. The
 » one is the humbling and
 » casting downe of our selues
 » before the high Maiestie of
 » God, with sorrow for our
 » sinnes: The other, is the as-
 » suraunce that we haue, that
 » with forgiuenesse of them,
 » we shall obtaine the thing
 » that we stande in need of,
 » and make suite for.

Here therefore, first com-
 meth to be considered, our
 hūbling & casting downe,
 vvwhich

which is a vile esteeming of
our selues, answering to the
outward exercise. For ther-
fore doe we abstaine for a
time, that we might there-
by haue a quicker feeling
of our owne vnworthines.
Therefore we bring downe
the body, that the minde
may be likewise brought
downe. Therefore we cru-
cifie the flesh, that the de-
serued death of the spirite,
may be the better knowen.

Therefore we abstaine from
our pleasures and commo-
dities, that through consci-
ence of sinne, and feeling of
the wrath of God, either
present, or to come, for the
same, we might draw our
selues to a greater sorrow.

In which respect, the exer-
cise which the other Euan-

B 3. gelistes

Ioc'. 3. 17.

1. Sam. 7. 6.

2. Sam. 7. 6.

gelistes call Fasting, Saint
Mathew calleth Mourning.
 Herevpon it commeth, that
 „ weeping, which is a wit-
 „ nesse of our sorrow, is an-
 nexed vnto the Fast; which
 the children of God haue
 done so plentifully in this
 exercise, that they haue bin
 sayd, to haue drawne whole
 Buckets of Water; which
 the deapth of the sorrow
 for their sinnes, and the an-
 ger of God against them
 hath ministred. And as these
 outward exercises are com-
 maunded, to draw vs to a
 feeling of our vnworthines;
 so in the feeling thereof, by
 them wee make a solenne
 confession of the same. For
 the children of God in time
 „ past, by their abstinence
 „ from meate & drinke, con-
 fessed

felſed them ſelues vnwor-
thy ſo much as of a crumme
of bread, or drop of water :
by putting on Sackcloth,
vnworthy of the worſt rag
to couer their ſhame with.
So that if common honeſtie
and health would haue ſuf-
fered, they wold haue ſtrip-
ped them ſelues ſtarke na-
ked. The ſame is to be vn-
derſtanded of the benefite
of Sleepe, and company of
Mariage; as alſo of all other
the commodities of this life:
whereof they did not one-
ly confeſſe them ſelues vn-
worthy, but in that they
put Duſt and Aſhes vp-
on their heades, they gaue
to vnderſtande, that they
were vnworthie of the
life it ſelfe, and that they
deſerued to bee as farre

B 4. vnder-

“ vnderneath the ground, as
 “ they were about it: yea if
 “ there had been any thing,
 “ apter to haue set forth their
 “ euermlasting condemnation
 “ in Hell, of that also would
 “ they haue borne the marke,
 “ thereby to declare their
 “ guilt & desert of the same.
 “ So that thereby they do ius-
 “ tifie the Lord, in that ven-
 “ geance against thē: where-
 “ of by this humbling of thē
 “ selues, they seeke redresse.

If then we keepe a holy Fast
 vnto the Lord, wee must
 thereby be humbled in our
 selues before the Lord: but if
 vpon confidence of our fast-
 ing, wee waxe bolder to
 sinne, in a perswasion that
 through obedience giuen
 vnto him, in this one poynt,
 we may be bolder to be dis-
 obedient

Luk. 5.33.

Luk. 18.11.

obedient in others : or if the vse hereof do make vs swell against our brethren, and after the example of the *Pharisees*, despise thē which doe not Fast, as wee doe : then is the Fast, appoynted of the Lord for our medicine, become our bane and poyson.

And therefore here now, we giue a new charge vpon the Popish Fast, a great deale more hotte then the former: For seeing that they with the proude *Pharisee*, boast of the merite of their fastes, setting these fastes (as other workes) in the place of the Blood of Christ. It is manifest, that their Fastes are so farre from humbling them, that through the opinion of them, they rise vp
B 5. against

against the Lord, and doe
their best to set them selues,
euen in the throne of God :
so that vnto the childish-
nesse and brutishnesse of
their Fast abouementioned,
heere they haue added an
horrible and blasphemous
“ sacriledge. To the compas-
“ sing of this true humbling
“ of our sinnes, is annexed ne-
“ cessarily, an information
“ and meditation of the filthi-
“ nesse of our sinnes, and of
“ the iust vengeance of the
“ Lord against them, declared
“ in the threatninges of the
“ Law, and execution of the
“ iudgements of God against
“ the wicked; and namely a-
“ gainst our Sauiour Christ,
“ who putting vpon himselfe
“ our wickednesse, suffered
“ Hell paines for it : and spe-
cially

cially an information and meditation of those, both sinnes and punishmentes, which the present time and persons doe giue occasion of. And thus farre touching the first part of the inwarde vertues in Fasting, standing in the casting downe of our selues before the Lord.

There followeth the other part, which is a profession of our Fayth, that wee shall be lifted vp as high, through the grace of the Lord our God in Iesus Christ, as the conscience of our sinnes doth cast vs downe: and that wee shall obtaine the remoouing of the euilles tending to our destruction, (through the woorthinesse of our Saviour Christ,) which either
present-

presently presse vs, or hang
ouer our heads, through our
owne vnworthinesse. For
as true repentance, casting
vs downe with one hand,
both in sorrowe for our
finnes, & confession of the
same, leaueth vs not in our
downfal, but through faith,
reacheth vs the other hand,
to lift vs vp againe: so this
solemne profession of our
repentance, carying vs first
to the valley of trouble, af-
terward bringeth vs backe
againe, to the gate of hope.

*Ezra. 9. 5.

Nehc. 1. 4.

Dan. 9. 3.

Iudg. 20. 26.

Luk. 5. 33.

1. Cor. 7. 7.

* 2. Chron.

20. 6.

Iames. 1. 6.

John. 16. 23

In which respect, wee al-
wayes finde in the holy
Scriptures, * that Fasting is
ioyned with praier; * which
can neuer be truly made,
without hope of obtayning
the grace, that is praied for.
But for as much as prayer is

a

a dayly and ordinarie exercise of Gods children; it is manifest,* that by the prayer which is coupled with Fasting, there is vnderstanded a speciall or peerelesse kinde of Prayer, both in zeale and strength of Prayer, as also in continuance of the same. Whereby appeareth, that here is an other vse of the outwarde abstinence, that it might be as it were a wing, wherewith the Prayer, that otherwise through earthly affections, creepeth vpon the ground, might the easier flee vp into heauen: and that it might be a Grindestone, to make a poynt of it, that it may pierce; and to set an edge, that it may cut, both the visible and inuisible enimies, which

* Ionas. 3.8.
Esay. 58.4.

which wee pray against.
And therefore the outward
abstinence that pulleth
downe the body, helpeth to
lift vp the minde; and cruci-
fying the flesh, it quickneth
the spirite, and maketh it
more liuely to this exercise.
Where yet againe the *Popish*
Fast is founde insufficient,
which vpon the dayes of
their Fastes, had no extra-
ordinarie exercises of pray-
er; more then other dayes
which were not fasted. To
the better performance al-
so of this part, is annexed
an information and medita-
tion of the gracious promi-
ses of God, especially such
as may serue for reliefe of
the present occasions.

Wherein the better to
correct our dulnesse & hea-
uinesse

uinesse to this so holy an
exercise; let vs remember,
that it is to obtaine some
speciall grace at the hand of
the Lord. Whereby it is
giuen vsto vnderstand, that
vpon due holding of this
Fast vnto the Lord, there
be excellent promises, and
a most singular rewarde.
Whereof the place of *Ioel*, *Ioel. 2. 13.*
as it spake before, for the *& 19. 20.*
commaundement of all the
Fastes, which the people of
God vsed; so will it vnder-
take for the promises, which
the Lord hath made, to all
those which submit the sel-
ues to the obedience there-
of. The truth of which pro-
mises is so manifest in the
Scriptures; as the Sunne
(at noone dayes) can be
no clearer. For let all the
Fastes

* Iudg 20.

23.

Ezra. 19 6.

Hest. 4. 16.

2. Chron.

20. 3.

Dan. 9. 20.

Jonah. 2. 10.

Act. 12. 5.

Act. 13. 2.

1. Regū. 21.

27.

Fastes of the holy Churches, and of godly men layd out in Scripture, both of the old and new Testament, be * turned ouer; and it shall be seene, that the ende of their Fast (which kept it in any measure of trueth and simplicitie) was a Feast, and the issue of their mourning, great reioycing. For albeit the ordinarie Prayers of the faithfull, returne not empty vnto them againe; yet hauing regarde vnto these, which are ioyned with this Exercise, they may worthily seeme to be barrē, which are otherwise fruitfull; and to be blasted, which otherwise seeme full eared. Yea, the Fast of the wicked king *Achab*, ioyned with no true repentaunce, nor so much

much as with any true knowledge how to serue the Lord, but performed in some sort onely in keeping of the outward and bodily ceremonie, went not vnrewarded from the Lord. For euen by the very shadow of his exercise, the execution of that iudgment, which was awarded against him, touching his vtter rasing from the kingdome of *Israel*: was deferred vntill his sonnes dayes. Now, if the comming within the shadow of this exercise, doth heale some diseases: what will it doe if wee come to touch the body thereof? And if the leaues of it, haue some vertue to preserue men from the vengeance of God; how soueraigne is the
fruite,

fruite, to deliuer vs from the wrath to come? And if the ordinarie obedience of the children of God, goeth not emptie, and vrewarded from the presence of God; this extraordinarie obedience & exercise in the worshippe of God, must needes receiue speciall, and extraordinarie blessings from his hand. When *Benhadab* the *Syrian* King, ouercome by *Achab* king of *Israel*, was out of hope of any safety; at the length, by the aduice of his seruantes, he put him selfe and his company in Sackcloth, with Ropes about their neckes; thinking by humbling themselves before the King, to obtaine pardon: which came to passe accordingly.

If

1. Regum
20. 29.

1. Reg. 20.
31. to 35.

If therefore, men in hope of obtaining pardon, will humble them selues to them of whom they haue no promise, that they shall obtaine any thing: how much more ought wee to doe it, which haue so sure Promises of good successe? And if mercie was obtained of men, in whom there is scant a droppe of that pittie and compassion, which is full in the Lord; we may be well assured, that wee shall not misse of it at his hand. And if one carmie, can looke for it at the hand of an other; wee may with greater assuraunce, looke for it at the hande of the Lord; to whom we are already reconciled, by the blood of his Sonne.

There-

Therefore, if the authoritie of the Lord should not compell vs; yet the most liberall and certaine promises, should allure vs to this exercise. Which if wee doe not, what remayneth, but that such as will not Fast,
 “ with the children of God,
 “ must eate and drinke of the
 “ furious wrath of God, with
 “ the wicked: they that will
 “ not weepe with the one,
 “ must howle with the other.

And finally, they that will haue no part in the obedience of the commaundement giuen hereof, to both the peoples, vnder the Law and vnder the Gospel; must haue no part in the Promises made to any of them: according as the Lord threatneth; that who so euer shall
 not

Lewi. 23. 29.
 Luk. 5, 35.

not afflict or humble his soule with the rest, that he will destroy them from among his people.

The time of Fasting, is the time of affliction, either for „ want of some great benefite „ needfull, or through feeling „ of some great iudgement „ present, or to come. Where the *Popish* Fast must passe an other condemnation, which maketh no difference or choyce of time; but appoynteth euery Fry-day, and other set Euens yearly, whether the time be prosperous or vnprosperous; whether it be peace or warre, health or sicknes, dearth or plentie: Which is all one, as if the Physition should now appoynt his patient, this day twentie or
fourtie

fourtie yeares hence, to take
a Purgation, or to be let
blood: In which case, either
he must be a Prophet, or
ther then a Physitian, to
know that he shall on that
day, haue need, of it: or else
he must be a Physitian of
no value, ignorant, or vn-
saythfull. As therefore the
Physitiā openeth no vaine,
but with obseruation where
the signe is; giueth no Pur-
gation, without heede ta-
king to the time of the
yeare, whether it be Spring
or Fall; whether it be hot or
cold: so it behooueth the
spirituall Physitian, to haue
an eye vnto the time, when
this Medicine is in season:
And so much the more,
heere, rather then there; as
the danger is greater. For

as a new peece of Cloth added to an olde Garment, taketh something from the olde, & causeth the rent to be worse then before: so Fasting, vnfitly applyed to the state of those that are enioyned to keepe it, maketh them worse then they were before the Fast. Yea, that which more is, as the new Wine put into olde vessels, doth not onely make them worse, but breake them all to peeces: So this Fast thrust vpon those, which are not, either for the time, or for some other cause apt for it; doeth vtterly destroy them. Whereby men may perceiue, what cause wee haue to make a great conscience of the Popish Fast,

as

Luke. 5. 36.

Luke. 5. 37.

as that which is able of it selfe (if there were no other corruptiōs amongst them) to driue a man to eternall destruction.

Leui. 23.
27. 28.

*Ester. 4. 16

Act. 9. 9.

Leuit. 23.
30. 31.

According also to the greatnesse of the affliction, the time of the Fast is taken, by the discretion of those to whom it belongeth; at the least for a whole day. And if the wrath of the Lord be hotter, then two dayes or * else three, as it appeareth by the example of the *Jews* in *Hesters* time, and of Saint *Paul*. And this time (what so euer) hath the nature of a Saboth. For therein men are bound to abstaine from their bodily labours, according to the same straightnesse, & with the same exceptions, that they

they are bounde to obserue „
 the Saboth. And therefore „
 the Prophet willeth them lecl. 2. 12.
 to sanctifie a Fast. And the Leui. 23. 32.
 Lord threateneth, that who „
 so euer shall doe any worke „
 on that day, him shall he „
 cut off from amongst his „
 people. The end whereof „
 is, that men setting them „
 selues apart from their day- „
 ly occupations, might be „
 wholly bestowed in the „
 spirituall exercises aboue „
 specified. Whereby that we
 may know, that there was
 neuer a Thread in the olde
 Cloth of the *Papish* Fast,
 which was not thoroughly
 infected with the spirituall
 leprosie of disobedience
 vnto the Lord: It is to be
 noted, that where they or-
 dayned many, both wicked
 C. and

and vnnecessarie Holy
 * dayes, this * one (and be-
 sides the Saboth, the onely
 Holy day appointed of the
 Lord) they quite rased out
 of their Kalendar. And of
 the Fast in generall, thus
 farre.

The kindes or sortes of
 Fastes doe follow : which
 are either priuate or pub-
 lique.

The priuate Fast is that,
 which is vndertaken vpon
 some particular calamitie,
 by the discretion of them a-
 gainst whom the calamitie
 is sent. And it is either of a
 particular man, or house-
 holde. In the former wher-
 of, it is to be obserued, that
 for as much as the Fast is
 ioyned with a separation
 from their dayly occupati-
 ons;

ons: that neither Children,
nor Scholers, nor Seruants,
nor any other which be at
the disposition & gouerne-
ment of others, can chuse
any such day appointed for
commō occupations, with-
out the consent of those
that haue commaundement
ouer them. Without which
consent, they must be for-
ced to hold their Fastes vp-
on the Lordes day, or other
dayes of rest, established in
the places of their abode.
For heere the Law of the
Lord hath place, that if the
Wife, Sonne, or Daughter, Num. 30. 4.
vow a Vow vnto the Lord;
that the Husband or Father
shall haue power to breake
it.

The publique Fast is that,
which is vndertaken vpon
C 2. some

" some more generall calamitie of the Church, at
 " the appoyntment of them,
 Ioc1.2.15. which (vnder Christ) haue
 " the gouernement of the places, where the fast is holden.
 In this Fast, because a publique assembly is cōmaunded; it followeth, that the chiefe instruction of the foresayd profession of repentance, is to be fetched from the publique preaching of the word.

Now leauing the causes of the priuate Fastes, to the examination of euery one, which can best iudge of their owne estate; let vs consider what causes there be of a generall Fast amongst vs. Wherein that it may be scene, that the Trumpet of Fasting is blowen rather
 by

by the breath of God, then by the mouth of man: let vs take a short view of the causes, of the Fastes mentioned in the Scriptures.

The cause of the Fast, is the wrath of God against the Church: where is to be considered, that the people of God haue not onely regarded this wrath against them selues particularly, but against others also, of the same societie & fellowship in religion that they were of, through a mutuall feeling and compassion which they haue one with another: as in the example of the Church of *Antioch*, *Actes. 13. 2.* whose Fast appeareth to haue been taken in hand, rather for the miserie of the Church of *Ierusalem*, then

for them selues. Now the Churches rounde about vs, being fallen into great decay, partly by the spirituall miseries, as well of the heresies of *Papistes*, *Arrians*, *Anabaptistes*, the Familie of *loue*, &c. as also of the Schisme of *Lutheranisme*, dayly preuayling, partly by bodily plagues of the Pestilence, almost in all places: of the Sworde in our neighbour countries, and of the Famine which waiteth commonly vpon the same: It is euident that thereby groweth one cause of humbling our selues before our God. And when this wrath is considered, either in that which is already come, or in that which may be feared shortly to come: to
whether

whether so euer of the causes we looke, we shall finde, that we haue cause to Fast. For what spirituall euill is in any of al their Churches, which are not altogeather in ours? not one of those detestable Heresies, but are lodged amongst vs. And although the Schisme of *Lutheranisme* be not among vs, yet there is almost a great distraction of mindes for the Church gouernement, beside the diuersities of iudgements in many other matters. And among bodily punishmentes, the Plague hath indifferently fedde, and yet doth feede vpon vs. The Sword hath been shaken at vs both in the North by Traytors, and in the South by disordered

wicked persons. And shold it not strike vs, that her Maiestie was of late in danger of her life by a Shotte? Which that it was not meant towards her, ought not to abate our care for her maiestie, but rather encrease it: as that which was more neerely directed against her of the Lord, to make both her and vs, to cry for his gracious couer and protection ouer her. And if we consider the wrath that hangeth ouer our heads, the notes thereof are taken by the example of the people of God, and first of *Ezra*, who vnderstanding that the people had married strange women, fasted: where vpon wee haue this note of the wrath to come, that
con-

Ezra, 9.3.

considering how that sinne is committed openly in the land in diuers sortes, that therefore anger is at hand. Here may be handled with godly and discrete wisdom the Sinnes of the Land.

The seconde note to know the tempest to come, is taken from the *Ninivites* Jonas. 3.5. Fast. Wherevpon wee gather, that for so much as we are grievously threatened, as well by the Ministers and Seruantes of the Lord, that speake in his name vnto vs, as also by his late shaking of the Earth: that sharpe iudgement (without repentaunce) must speedily come vpon vs.

The third is taken from signes of the wrath of God,

C 5.

which

which may breake out a-
 Hester, 4.6. gainst vs : as in *Hester*,
 where it was concluded at
 the request of *Hamon*; of
 the destruction of the whole
 Church; wherewith may
 fitly be compared the Holy
 League (as they say) and
 Decree of the late Coun-
 cell of *Trent*, against the
 whole Church, and against
 ours particularly.

Another signe, is the pre-
 paration made against the
 Church, or an indeauour
 to execute malice : which
 draue *Iosaphat* and other
 2 Paral, 20. moe, to a Fast. Here the lof-
 tie countenaunces, and vn-
 duetifull demeanour of the
Papistes, may be conside-
 red, with their rebellious
 attemptes in *Ireland*; as al-
 so the *Spanish* Nauie, and
 great

great preparation made amongst them of the Holy league, with the troubles in *Scotland*, and Gun-powder treason in *England*; and like accidentes, sufficient to procure the practise of this holy exercise.

(::)

A

58 A GENERALL
CONFESSION OF
Sinnes, to be made at the
exercise of Fasting, the more
particular confession being ta-
ken according to the estate
of the severall Churches,
by the good discretion
of the minister, vpon
the knowledge
thereof.

O Lord which art glo-
rious in power and
holinesse, wee being
but Dust and Ashes,
with the casting of our
selues downe, at the foote of
thy high Maiestie: confesse
that wee are most vile sin-
ners, conceived & borne in
sinne, & that we are by na-
ture nothing else, but a
lumpe of all wickednesse,
whose natural propertie is,
to grow in sin, as wee grow
in yeares, & to waxe strong
in

in wickednesse, as the powers of our mindes and bodies receiue strength. There is in vs, no holesome nor sounde knowledge how to obey: there is no manner of good will or affection to please thee: finally, there dwelleth no good thing in our flesh. And although our cursed estate doth herein greatly appeare, yet our sinne is made out of measure sinfull, through the exceeding grace which thou offerest by the Gospell of thy deare Sonne; whereby wee are so farre from profiting, that of our selues we should waxe worse and worse. For the more light of knowledge is shewed, the blinder would we remaine: the greater obedience is taught,

taught, the frowarder and
stubberner would wee be-
come, if thou by the migh-
tie working of thy holy
spirite, shouldest not cause
it to be fruitfull. And al-
though we haue this natu-
rall corruption in common,
with the whole rotten race
of *Adam*; yet wee con-
fesse, that in vs it hath bud-
ded, & shot forth so much
more then in others, as we
haue had moe meanes to kil
it, and to cause it to wither,
then others haue had.
Where first of all, the gra-
cious offer of the treasure of
thy holy Gospell vnto vs,
maketh vs guiltie many
waies. For where passing by
many other nations, thou
hast trusted our natiō with-
all: yet with a number of
vs,

vs, hath it found as small entertainment, and felt as great resistance, as amongst them, at whose Gates it neuer knocked. For a great portion of the land, partly neuer yeelding them selues to the obedience therof; and partly falling from it, after they had once yeelded; stande proudly as it were at the staues end with thee. The rest which make profession of their submittaunce vnto it, doe it not accordingly. For first, there be heapes of our people, which either through an yrecksomnesse of the yron-yoke of the *Po-
pish* Religion, or through a wicked opiniō which they nourish, of embracing any Religion set foorth; so cast aside the former *Poperie*, as
they

they stil abide in an vtter ignorance of the truth it selfe; in such sort,) that through want of Preaching) they are as raw in the knowledge of the true seruice of thee, as they were expert before, in the seruice of the Deuill. And where knowledge is, to any such sufficiencie as is requisite for the inheritours of the kingdome of Heauen: there is it (for a great part) ioyned with such hypocrisie, as maketh them more detestable before thee, (which searchest the very Raines,) then if they had still continued in their ignorance. Now, for the remnant of vs, which through Grace, haue truly and faythfully beleueed, it is with so great weaknesse
of

of Fayth, and so small reformation of Manners; that our glorious profession of the Gospell, supported and borne out with so small shew of the fruites, which the excellencie thereof doth require, maketh not onely the enemies to condemne vs, but our selues to suspect one another, whether wee belong vnto thee or no. Wherein, O Lord, wee acknowledge that to be our great and horrible sinne, that being put in trust with this vnspeakable treasure of thy holy Gospell, and preferred to our neighbours, professors about vs; yet we are in thankfull obedience vnto thee, behind them all: first, in knowledge; last, in zeale: before them in the doctrine

doctrine of thy holy Gospell; behinde them in the discipline of the same. The yoke of the slauerie of our bodyes, which the *Popish* Religion layed vpon vs, we willingly shake off: but the holy bandes of thy Law, whereby our riotous life and affections, should be brought into bondage, wee do hardly, and heauily admitte. The Gospell which brought a freer vse of our lawfull honors, pleasures & commodities, was welcome vnto vs: but the same Gospell, which restraineth the vnlawfull licentiousnesse of our ambition, intemperancie and couetousnesse, is not so. Finally so much of the Gospel, as doth more neerely respect our saluation, we seeme

seeme to haue some care to
retaine : but so much of it as
doth more directly respect
thy glorie, and the profite
one of an other, (those es-
pecially which are not of
the same lande with vs) wee
make small accompt off.
And seeing the naked trea-
sure of the holy Gospell,
had beene a rich reward of
a most seruiceable subiecti-
on: it comming vnto vs not
alone, but accompanied
with so long a peace, with
so great a wealth, so plenty-
ful aboundance of al things,
as this Land hath neuer or
feldome vsed, other Landes
about vs haue long looked
after : maketh our guilt a
great deale more, because
that in thy so great a largis
towards vs, we haue been
so

so vngratious towards thee againe. Here therefore is another Stayer, whereby our sinne clymeth higher: For that wee, in the commodities of this life, surmounting our auncestours of the same profession of the Gospell, in King *Henrie* and King *Edwards* time; are, for the fruites that such a liberalitie asketh at our hands, a great deale worse then they: and going beyond other landes in these outward blessings, are out-run of them, euen in the very outward testimonies and tokens of our obedience towards thee. And besides this huge heape, and (as it were) recke, of our generall & common sinnes, we haue to confesse (at the barre of thy iudgement seate)

seate) the particular sinnes
that we haue kocked vp in
our seuerall estates. For our
gouernours, O Lord, for the
most part, beeing more
mindfull of the fulfilling of
their affections, then either
of thy glory, or of their good
estate, which are committed
vnto them, haue not helde
so steadie a hande as they
ought to haue done, either
for the stablishing of the
Lawes, by which (vnder
thee) they should haue ruled
vs; and we by them, should
haue bin gouerned of thee;
or for the thorough execu-
tion of so many, and so farre
foorth as they haue been
we established. Our Iudges
and other Ministers of Iu-
stice likewise, haue either
ignorantly, or corruptly
decly-

declyned from righteous iudgement: or giuing sentence for the trueth, they haue done it (diuers of the) with no conscience of thyr true feare, or loue of trueth, but for respect, either of vaine glorie, or of persons. The Ministers, which should haue been Lightes vnto all estates, haue for the most part, no light in themselves: and their estate, in whose good constitution and sound health, the rest should haue recovered their health, is of all other, the most sicke vnto death. For if the whole number be surueyed, scarce the hundred wil be found, to be in the lot of a faythfull Ministerie. For ah alas, how many are there, which occupying the
place

place of Ambassadors, either for want of abilitie, or for that they loue ease and sleepe, carrie no tollerable Ambassage at all: how manie which carrying the light of the Gospell in their mouthes, carry also in their handes, the filthy water of ambition & couetousnesse to quench it with. And those which by thy grace, are for their might and will in some good measure iustificable: notwithstanding, for the most part, beare it with such infirmitie, through slippes, as well in a sound and substantiall maner of teaching, as also in an euen life answering therunto, that if thy blessing were not marueilous vpon their labours, we should not
need

need to feare, the quenching of this fire of the holy Gospell, kindled among vs, by the enemies : as that which hauing so small attendance of blowing, would die of it selfe. Finally, the people beare so small loue vnto their Gouvernours of all sortes, in loue so small reuerence, & in them both so little willing obedience : that it may be not (vneasily) scene, that all the practise of the Church and common wealth, haue conspired to prouoke thee Lord against them. These our great and ouergrown sinnes, albeit they are gotten aboue our heades, yet rest they not heere. For where thou hast by thy holy Seruantes, the Ministers of thy blessed vvord,

worde, sharply chidden
with vs, and in a seuerer de-
nouncing of thy iudgments
due vnto them, fearefully
threatened vs for them: yet
haue we not trembled at thy
voyce; at which the Moun-
taynes doe melte, and the
Rockes doe rent asunder.
A strange thing, that the
Lion should roare, and the
weake Lambes should not
be affraide: that the Lord
of Hostes should pro-
claime Warre against vs, &
we should not goe forth
and meete him, for intrea-
tie of peace. Nay, his wrath
(as hath been shewed) hath
been, and yet is kindled a-
mongest vs: and yet as
sencelesse men, and as dead
flesh. we are not moued.
Wee are pricked, and wee
D. feele

feeleit not. Wee are wounded, and wee doe not so much as aske, Who hath stricken vs? The tempest that is comming towarde vs, threateneth our vtter drowning: and yet as a drunken man, we lie sleeping in the verie toppe of the Mast. Whereby it is euident against our selues, that vnto the multitude of our sinnes, wee haue added another degree of wickednesse; which is, the continuance in them: vnto our disobedience, we haue ioyned stubbornesse, and the Byles and Botches of our rebellion, being ougly in thy sight, doe through the putrifaction & festrednesse of them, cast out such stuncke, as the earth which
we

we tread vpon, the waters which we drinke, and the ayre which we breath, are tainted and poysoned with the infection of them. Yea Lord, taught by the wonderfull iustice of thy righteous Law, we charge vpon our heads all the sinnes of our Fathers and Graund-fathers, to the vttermost of our generations which are past : as those wherevnto wee are iuster inheritours, then vnto any Landes or Goods that they haue left vs. Whereby it falleth out against vs, that our sinnes touch the Cloudes; yea, breake into the Heauens of thy Maiesties owne residence: whose measure being alreadie (as it seemeth) filled, there remaineth no-

D 2. thing

thing, but that it should be turned vpon our heades. wherevpon wee make against our selues an other confession, that we are vnworthy of all the benefites of this life, or of the life to come : both those which wee either haue, or yet hope to enioy, from the greatest to the smalest ; from the kingdome of heauen, to one onely drop of Water. That we are worthie of all the Plagues, which either haue heretofore ceased, or been yet possessed of vs. Yea if thou shouldest ransake all the hid, and secret treasures of thy fearefull iudgmentes, which in thy Lawe thou threatnest against the breakers thereof, not only to the rasing and sweeping
vs,

vs from the face of the earth,
but also to the throwing of
vs headlong into the bot-
tomlesse pitte of hell: yet
would we therein also ac-
knowledge thy righteous
iudgements: for vnto vs
belongeth shame & confu-
sion of faces, but vnto thee,
glory and righteousness.
All which both guilt of
sinne, and desert of punish-
ment, notwithstanding, (O
father of mercies, and God
of all comfort) wee trusting
vnto the Promises which
thou hast made vs in Iesus
Christ, are bold through
him, humbly to call for the
performaunce of them. And
first we humbly desire thee,
to forgiue vs all our sinnes.
Thou hast said, that if wee
confesse our sinnes, thou art

faithfull to forgiue vs them.
We acknowledge the debt,
cancell therefore the Obligation: let not the multitude of them preuaile against vs; but where our sinne hath abounded, let thy grace more abound; and as we haue multiplyed our sinnes, so wee pray thee to multiply thy mercies: and although we haue by continuance in them, so soaked our selues, that thereby we are not onely lightly stained, but also haue gotten as it were the Scarlet and Purple die of them: yet let them all (wee pray thee,) beeing washed in the blood of thy deare Sonne, be made as white as the Snow in *Samon*, & as the Woolle of the Sheepe which come from washing.

washing.

And to conclude as our sinnes haue magnified themselves in an infinite length, breadth, depth, and height; so let thy mercies (which passe all vnderstanding,) of all sides, and all assaies, out-reach them. Therefore also wee most humble desire thee, ô Lord, that the sinne being pardoned, thy wrath, which is already declared, may be appeased towards all the Churches of our profession, and especially towards vs, that the manifold breaches of the Churches and Common wealthes may be made vp, that those being receiued into the bosome of the Church, which belong to thy electi-

D 4.

on:

on: the rest of the *Papistes* & *Heretikes*, may be vtterly rooted out; and that the enemies in religion, being slaine, we may to the vttermost thinke all one thing, in the honest and peaceable gouernement of the Common wealth. Vpon which vniting of vs in all truth and honestie, the curses of the Plagne, and barrennesse being remooued, a way may be made to thy blessings; which (as the Hilles doe the Vallies) may make our land holesomely fruitefull. And that not onely the wrath which is already kindled, may be quenched, but that which hath been lately threatened, may be caused to retyre. For the graunt wherof vnto vs, we
be-

befeech thee to remember,
that how vnworthy foeuer,
yet are we thy people, & the
Sheepe of thy pasture, whō
thou hast redeemed with
thy most precious blood,
watched ouer with a care-
full eye, defended with a
mightie hand: despise not
therfore, ō Lord, the works
of thy handes. And seeing
thou hast loued vs, when
we hated thee; visited vs,
when we desired thee not;
then acknowledged vs,
when we knew not thee:
now that there be a number
of vs, which loue thee, de-
fire thine aboade, and ac-
knowledge thee: hold on
thy loue still, depart not
from vs, deny vs not, ō thou
God of trueth, which art
the God that changeſt not.

D 5.

And

And if thou wouldest or couldest forget vs, calling vpon thee: yet what should become of thy great name, which is called vpon by vs? And therefore for thy glories sake, and for thy blessed names sake, which in our destruction should be rent and runne through; spare vs, spare vs, good Lord, according to the vsuall dealing, which thou hast euer kept with those, which in prayer haue had recourse vnto thee; and according to the old and vnchangeable nature, of a mercifull, kind, sparing, and long suffering God. Which mercie wee doe not (ô Lord) desire, to the end that wee should tumble and wallow our selues in our accustomed

med neglect, and contempt
of thy holy word : but to-
geather with mercie for
our sinnes, and the rewarde
of them, wee most hum-
blie craue vpon the knees of
our heartes; that for the
time to come, (how long
or how short soeuer) wee
with deniall and detestati-
on of our selues, and of our
wicked lustes, may offer vp
vnto thee in Iesus Christ,
our selues, our bodies and
soules, to be seruantes at
thy holy commaundement,
in that reasonable seruice,
which the high reason of
thy holy word doth pre-
scribe : and to be weapons,
or instrumentes of righte-
ousnesse and holinesse, as
they haue been heretofore,
of the contrarie.

All

All which thinges, as what-
soever thou knowest to be
further needfull for vs, or
for any of the Churches,
we pray thee, as our
Saviour hath
taught.
&c.

A.

fe
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t
la

A Confession of
Sinnes, with Faith
and Repentance.

O Mercifull and hea-
uenly Father, we thy
seruantes doe hum-
bly prostrate our
selues before thy Maiestie,
ackowledging heere in thy
sight, our hairous offences
committed against thy Ma-
iestie, seeing & beholding
thy heauie wrath against
them : We feele our selues
laden (ô Lord our God)
with a huge companie of
horrible sinnes, wherof euen
the very least, (being but
conceiued in thought,) is
sufficient in iudgement, to
throw vs down to the euer-
lasting burning lake. Our
owne

owne consciences (ô Lord)
doe beare witnesse against
vs, of our manifold trans-
gressions of thy blessed
Law, of our securitie and
sencelesse blindnesse, run-
ning headlong to de-
struction, cōmitting sinne
after sinne, although not
notorious to the world, yet
horrible before thine eye.
The thoughtes of our hearts
rise vp in iudgement a-
gainst vs: the vanitie of our
talke before thy Maiestie,
condemneth vs: the wic-
kednesse of our deeds from
thy sight, reiecteth vs: all
our wicked thoughtes,
wordes, and deedes, with
the inwarde corruption of
our nature, doe altogeather
as it were a whole lump
and load of siane, lie heauie
vpon

vpon vs, and with their intollerable weight, doe euen presse vs downe to Hell.

We doe daily grone vnder the burthen of them, inwardly lamēting our owne follie, so greedily running into them. In heauen, earth, or hell, we see none able to sustaine the weight of them, but euen thy dearely beloved sonne Iesus Christ, who in mercie infinite, and compassion endles, hath sustained and ouercome that endlesse panishment due vnto them: in him therefore, in him most mercifull Father, and through him, wee come to thee, beeing fully assured according to thy promise, that thou wilt accept and take that full recompence, which hee
thy

thy deare Sonne hath made for vs, as a iust ranfome for all the finnes of all those, who with a true fayth take hold on him. In him therefore we see thine anger towards vs appeased, thy wrath satisfied, & our debts paied.

Increase in vs, (good Lord) we beseech thee, this liuely and feeling Fayth; for we feele it oftentimes in vs very weake, and troubled with many doubtess: increase it in vs (ô Lord,) that we may through thy holy spirite be assured, that the punishment of our finnes is fully in thy Sonne discharged. Make vs, ô Lord our God, to feele this same in our soules and consciences, that Iesus Christ is ours,
and

and all that he hath done :
that we are grafted into his
body, and made one with
him; and therefore fellow
heires with him of cuerla-
sting life. Let vs not onely
haue these wordes in our
mouthes (good Lord) but
through thy holy spirit, let
vs feele the comfort of them
in our heartes fully sealed,
and setled in vs : that wee
feeling our selues inwardly
before thy iudgement seate
discharged, and our consci-
ences towards thee appea-
sed; may be swallowed vp
with an vnfaigned loue to-
ward thy heauenly Maie-
stie, and towards our brea-
thren for thy sake. Make
sinne to die in vs dayly
more and more, that wee
may hate, detest, and vtter-
ly

ly abhorre all sinne & wickednesse in all men, but especially in our selues: that we may strongly (through thy holy spirite) set our selues in open warre and defiance against all sinne & wickednes; that we please not our selues in our sinnes, but straightly examining sinne by the iust rule of thy holy Lawes, we may vtterly from the bottome of our heartes, condemne euen the least sinne in our selues, hauing our whole ioy, comfort, and consolation vpon those thinges which be agreeable to thy blessed will, alwayes being afraide to doe any thing contrarie to the same: that wee may euen from the bottome of our heartes, examine and
trie

trie our thoughtes before
thy presence, that they be
vpright and vnfaigned,
not hypocriticall in out-
warde shew onely, and ap-
pearance, but that euen
all corners of our heartes
being opened and disclo-
sed before thee, wee may
euen as though it were
openly before the face of
the whole World, bring
them in shew, knowing
that a double heart is de-
testable in thy sight: and
that wee may walke al-
wayes as before thine eyes;
not only before the eyes of
man, being more carefull to
walke circumspectly, in
this respect, that we haue
thee to be a viewer of our
doings, a thousande-folde
more then the eyes of man:
that

that thus we may walke as becommeth thy children, not onely in outward shew, but also in sinceritie of hart, abhorring euen the least sinne in our selues; struiuing, resisting, and fighting against sinne, not delighting our selues in sinne, nor nourishing the same in our brest, but earnestly embracing, and studiously seeking after those things which be pleasant in thine eyes: that neither the feare of man, nor losse of goods, life, landes, possessions, or friends, draw vs away from thee, to doe any the least thing contrary to thy will and pleasure: neither the fauour or friendshippe of man, nor yet the flattering enticement of this world,
nor

nor the vaine promotions
of the same, doe mooue vs
any whit from the true and
endlesse ioy, delight, and
pleasure which wee ought
to haue in those thinges
which be agreeable to thy
will, and the constant per-
formance of the same: but
that alwayes to the end of
our life we may continue in
thy pathes, growing and
increasing from faith to
fayth, from strength to
strength, till at the length
we shall come to thy
euerlasting rest.

Amen.

A



A Prayer for the KING.

O Gracious Lord, and most mercifull Father, wee acknowledge thee the Lord of Lordes, and the King of Kings, creating at the beginning, & ruling all things euermore in Heauen and Earth, according to thy wonderfull wisdom and power: and our selues to be thy poore seruantes, the worke of thy hands, and the sheepe of thy pasture, subiected to thy Maiestie, and depending vpon thy fatherly prouidence for all things. Neuerthelesse, seeing thou in thy wisdom annoyntest Kinges and Queenes,
ap-

appointing them to rule
ouer thy people, to sit as
Lieutenants in thy seate, to
minister iustice, and most
of all, as Fathers and Nurses
to maintaine and chearish
thy Church; commanding
vs not onely to obey & ho-
nour them: but moreouer to
pray for them, as watching
ouer vs for our good. We
therefore beseech thee for
thy great mercies sake; and
for Iesus Christes sake, to
shew thy mercy to al Kings
and princes, that maintaine
thy glorious Gospell: but
especially we pray thee to
blesse our gracious King,
in all spirituall blessings
in Christ Iesus; and in all
temporall blessings, accor-
ding to thy good pleasure,
that in the great measures of
thy

thy effectuall loue, he may more and more finde great increase of vertue, & wisdom, & strength in Christ Iesus, to the faythfull and happy discharge of his dutie, that his holienesse, and ioy, and zeale of thy house, may be multiplied, and euerlasting.

And seeing it hath pleased thee, of thy singular mercy, to giue him this speciall honour, miraculously deliuering him out of the handes of his enimies, to set a double Crowne vpon his head, and to make him the instrument to aduaunce thy glory, & Gospell amongst vs. As wee giue thee most heartie thanks for these singular benefites, so we beseech thee to make him and

vs

vs euermore thankfull for
it, and in thy good pleasure
still to preferue him, for the
continuance of these bles-
singes towardes vs, with all
increase from time to time,
to thy glory, the benefite
of the Church, and his infi-
nite peace in Christ Iesus,
the prince of peace. And
furthermore, wee pray thee
for him, and the estate, that
such as be enimies of the
Gospell, and his enimies
also, for the defence thereof,
may not despise the peace
offered them to repen-
taunce, but that they may
account thy long suffering,
and his peaceable and vn-
bloudy gouernement, an
occasion of saluation to
their soules, and vnteined
loue to the truth, and
E. their

their mercifull soueraigne.
Otherwise if they still re-
maine disobedient to the
trueth, disobedient to his
Highnesse and dangerous
to the State; then (O God
of our Saluation) as thou
hast discovered them, so
discover them still; as thou
hast prevented them, so
prevent them still; and let
their eyes waxe weary with
looking, and their heartes
faint with wayting for the
comming of that, which
yet commeth not, neither
let it come (O Lord) we be-
seech thee, but a blessed and
a long raigne to him, and
peace to *us* for evermore.
Also (deare father) so blesse,
so love, so in thy spirite
sanctifie and keepe him,
that he may in the spirit of
counsell

counsell and fortitude so
rule that other sister also,
namely this cōmon wealth,
that they may flourish to-
gether, and grow vp to-
gether as Palme trees, in
beautie, and in strength,
giuing ayde and helpe one
to an other; that in the
Church the glory of God
may appeare, as the Sunne
in his brightnesse, and that
the lande may flow with
Milke and Honie, and true
peace abound therein, as in
the triumphant reigne of
Salomon.

These garces (O Lord)
are great, and we miserable
sinners, vnworthie of the
least of them: therefore
looke not to vs, but to thy
selfe; not to our iniquities,
but to thy great mercies,

E s.

ac-

accepting the death & passion of thy Sonne, as a full ranfome for al our offences: throwing them into the bottome of the Sea, and making his Crosse and Resurrection effectuell in vs to al obedience and godlinesse; as becommeth thy Saintes: that to all other thy good blessings towards our gracious Soueraigne; this may be added, that he gouerneth blessedly, ouer a blessed people, a people blessed of the Lord, and beloved of the Lord; & that thy graces may abound as the waters of the Sea, in the King, and in the people; in the Church, and in the Common wealth, from day to day, till the day of our translation into thy kingdom;

dome; where iustice Inhabite; where also we shall inhabite and reigne with thee, according to thy promise, for euer. Graunt these things (O mercifull Father) for thy deare Sonne our Lord Iesus Christ his sake: in whose name, we craue them at thy mercifull hand, praying furthermore for them, as he hath taught vs to pray, Our Father which art in heauen, & c.

FINIS.

E 3.



The substance of the
Lords Supper.

Shortly and soundly set
foorth; together, with the
principall poyntes in contro-
uerſie concerning that que-
ſtion, ſufficiently diſcuſ-
ſed, for the inſtructi-
on and comfort
of all Chriſtian
readers.

Necceſſarie to be read at all times,
but eſpecially, before the ad-
miniſtration and recei-
ving of the ſayd
Supper.

2. Cor. 13. 5.

Prooue your ſelues, whether yee are in
the faith: examine your ſelues.
Know yee not your owne ſelues,
how that Ieſus Chriſt is in you, ex-
cept ye be reprobates?

Imprinted at London for
T. Man. and I. Hariſon,
Anno. 1610.



To the right worship-
full, and my verie good
friendes, sir *William Pelians*
Knight, her Maiesties Lieuetenant
of the Ordinance ; and the Ladie
Dorothie his wife, T. *W.* wisheth in
this life, all sound knowledge of Gods
traeth, with an assured faith in the
trueth of his promises : and after
the wearisome dayes of this
pilgrimage shall be en-
ded, eternall bl ssed-
n sic in the life to
come through
Christ:



Mongest many
reasons, (need-
lelle nowe to
rehearse) in-
ducing mee, to
offer this smal
Treatise vnto
your Worshippes; this was not the
least, to weet, that thereby, I might
testifie, as my vofeigned good will

The Epistle.

towards you in the Lord, so the care that I haue in all holy loue, to buyld you vp in the sincere iudgement of the pointes and principles of Christian religion. For, though I doubt not, but that you are in some good measure endued, with sundry good giftes and graces from God, which should be continuall spurres and prouocations vnto you, to imploy your selues to the uttermost of your powers, in the seruice of his Maiestie, and the obedience of his will: yet, in respect of the corruption of mans nature, and the stumbling blockes, which Satan our common aduerfariie casteth in our way, to hinder vs, in the rase and course of g. alinesse I know that all Gods children, and therefore you amongst the rest, haue neede of continuall remembrancers, not onely to put you in minde, but also to prouoke you, to passe the dayes of your pilgrimage in the reuerent feare of Gods great Maiestie: and being sound in zeale, sincere in knowledge, and carefull in practise, to finish your course in his fayth, that so at the
last,

The Epistle.

last, you may be made thorough Christ, partakers of eternall saluation, which is the end of our hope and sayth, yea, the verie ende of our life in this life: and therefore good reason, that wee should imploy our whole life thereto, and to the continuall vse & practise, of all the meanes that God hath ordained for our better attayning thereof, and namely that we should be often and earnest with him in prayer: that we should delight in, and labour to profite by the daiy hearing, reading, meditating, and conference of & in his holy word; and that wee should frequent the reuerent and ordinarie vse of his Sacramentes, appoynted for the strengthening of our sayth, in the trueth of his promises, growing, even to this narrownesse and streightnesse of conscience, that we should thinke euery day and euerie hower of a day ill spent, wherein we haue not profited somewhat towards godlinesse and honestie.

True is it, that here is handled but onely one poynt of our Religion.

The Epistle.

gion : yet notwithstanding, I beseech your Worshippes, by this to gather the readie good will that is and shall bee in mee, through Gods goodnesse : further to write or speake, in this, or any other ground, whereby your knowledge may be increased, and your sayth strengthened in the truth of Gods eternall Word and Promises : yea, I doe further request you, and in you, all those that shall read this little Discourse, to consider, not the smalnesse of the Treatie, but the waightinesse of the matter propounded in the same, which is one of the principles of our Religion, wherein wee cannot be ignorant without our great hurt : and to which wee can not vnworthily repaire (a fault ouer common in these our dayes,) without iudgement and condemnation against our owne soules : which hath made mee to annex at the ende thereof, sundry short meditations, for the better direction of the ignorant and vnskillfull in this bealfe.

In all this that I write, whatsoever

The Epistle.

euere it bee, I deale with them (I hope) that be both charitable and wise inough to conceaue my meaning; and therefore shall not neede to vse many words to perswade that, wherevnto you your selues bee in some measure, thorough Gods goodnesse, inclined, and to the perfourmaunce whereof you are bound, by the great grace and excellent calling, that the same God in mercie hath bestowed vpon you.

This onely I wish, and will pray for, all the dayes of my life, that this my poore labour, and whatsoever other thing else it shall please him, by me or any other to publish, either for your good, or the good of his Saintes wheresoeuer, may be profitable, not vnto you onely for your saluation, but vnto all his elect and chosen children, that the number of his faythfull being accomplished, and the dayes of sinne vterly cut off, wee may be gathered to those eternall and heauenly Tabernacles, which Christ our sauiour hath purchased and prepared for vs; and that wee
might

The Epistle.

might be the better assured there-
of, is entred before hand there
into, to take possession thereof
in our name : there to
raigne with him for
euer, and euer.

So be it.

Your Worships alwayes
readie and humble in
Christ, T. W. the Lords
most vnworthy seruant.



To the Reader.



At the motion
and request of
sundrie my
deare friendes
in the Lord, I
haue thought
good to putte

downe two Prayers at the latter
ende of this Treatise, not thereby min-
ding either to tie any person to the
use of them onely, for they may accor-
ding to their seuerall necessities con-
ceiue some other of their owne, or
practise some better forme already set
downe, by men of greater giftes, and
feeling: nor yet, so to busie their
minde, and so occupie their heades,
as that they should be imployed in
these, when the publicke Prayers and
exercises of the Church, performed by
the Ministers are in hand (for be it
farre from vs, when the Minister Gods
mouth speakeih from the Lord to vs or
when he as our mouth speakeih to the
Lord for vs, to haue either our heares

To the Reader.

or our mouthes occupied about any other thing, than the reuerent hearing and consenting vnto, of such thinges as he uttereth) but that ayding the infirmitie of our breathren, such as haue not the giste to conceiue Prayer, might haue a forme to exercise themselves in, both before they repaire to the publike exercises of the Church, and after the celebration of those reuerent mysteries, shall be finished.



The substaunce of the
Lordes Supper, shorly
and soundly set foorth,
for the instruction and
comfort of all Chri-
stian readers.

O cleare, yea, to
voyde all the con-
trouerfies that frō
time to time haue
crept into the Church, con-
cerning the matter of the
Lordes supper, these three
circumstances, in the first
place are meete to be consi-
dered.

I First, who ordeined it;
to witte, Iesus Christ our
Saviour, which is an euident
prooffe of his eternall Deitie
or Godhead, because it be-
longeth to God alone, to in-
stitute and ordeine Sacra-
mentes

mentes in the Church.

2 Secondly, when it was instituted, to witt, before his death and suffering, by which it is plaine, that the bread in the supper, cannot be the same naturall body, that was borne of the Virgin Marie, crucified on the Crosse. &c.

3 Thirdly, wherefore it was ordeined, to witt, for the strengthening of our faith in the truth of Gods promises, and to put vs in remembrāce of Iesus Christ absent: now a remembrance of a thing it could not bee, if the thing it selfe were present. And all these three pointes are prooued out of *1. Corinth. 11. vers. 23. 24.*

2 In the second place, the consideration of these three
cir-

circumstaunces following, will serue much for the clearing of the question also.

1 First, which be the signes in the Sacrament, to wit, Bread and Wine, which haue that nature and force in them, not of themselves, for then all Bread and Wine should haue the like; but in respect of the Lordes institution, who alone hath power to ordeine signes or Sacramentes, and to giue them that effect and propertie.

2 Secondly, what be the things signified thereby, to witt, the blessed body of Christ crucified, and his precious bloud shed, for the benefite and good of all those that by a liuely and stedfast faith, do apprehend and take hold of him and all his

his merites.

3 Thirdly, the analogie, proportion and agreement, which is between the signes and the things signified, the Lord no doubt choosing such elements as might most aptly and fitly expresse the things signified and sealed by the same. Which likewise may be brought into three especiall heades or pointes.

1 First, that as verily as that Bread is broken, and the wine defused or spread abroad, because many bee partakers of it: so verily was Christ wounded for our transgressions, and broken for our iniquities, as *Iaiab* saith, Cap. 53. 5. and his body crucified, and his blood shed vpon the crosse
for

for many, for the remission
of sinnes. *Math. 26. 26. 22.*

28. 1. Corinth. 11. 24. 25. 26.

2 Secondly, that as Bread
hath his propertie through
Gods blessing giuen it, to
feede and strengthen our
naturall bodies in this life:
so his body being repre-
sented effectually vnto vs
by that bread; hath the self-
same propertie, touching
our soules, to strengthen
and to nourish them spiritu-
ally. And euen as the Wine
comfort and make mans
heart glad, as appeareth by
fundry Scriptures: so our
full ioy and spirituall com-
fort is, to be found in him
alone. And (to ioyne these
two together, of which
we haue spoken seuerally)
this wee must know and
be-

beleue further, that as our diet is then full, whole, and perfect, as it were, when it consisteth of these two thinges, Bread and Wine, or Drinke : so wee might know, that the fulnesse and prefection of all spirituall nourishment is to be found in Christ alone, & no where else, whilest that hee is become, as well the Drinke, as the Meate of our soule, not onely in this double signe, helping our infirmities as it were, but also teaching vs to seeke the heavenly refection and nourishment of our soules, fully and wholly in him, and no where else. Wherevnto also he him selfe in some sort alludeth. *Math. 11. vers. 28. &c. Ioh. 6, 35. I. h. 7.*

37. 38.

3 Thirdly, that as the Bread is made of many Graines, and the Wine of sundry & severall Grapes, and yet all make but one Bread and one Wine : so all the saythfull should be instructed thereby, that though they be severall and distinct persons one of the from an other, as the members in the body are, yet they all compacted together, make but one body; as the Apostle *Paul* plainly prooueth, *Rom. 12. 4 5.* but specially, *1. Corinth, 10. 16, 17.*

These three things then, out of all that hitherto hath been spoken, I would haue to be obserued and noted.

1 First, that though it be true, that euen by the min-
sterie

sterie of the Gospell, wee receiue Christ with all his benefites, of which Saint *Paul* speaketh *Galat. 3. 1.* that Christ was described in their sight, and crucified among them; yet that wee haue this, more plainly and plentifully set foorth vnto vs in the vse of the Supper, whilest that we by fayth feeding on him, that is the Bread of life, which came downe from heauen. *Iohn. 6. 51.* are by that means become bone of his bones, and flesh of his flesh, *Ephes. 5. 30.* and made one in him, euen as the Father and hee are one. *Iohn. 17. 21. 22.*

2 Secondly, that this holy Sacrament, doeth not onely direct vs to the death and passion of our Sauiour Christ,

of the Lords Supper. 9

Christ, which was performed many hundred yeares agoe, as the one & the onely Sacrifice for sinne, neuer to be reiterated; because that thereby he being the onely High priest and eternall Sacrificer, hath consecrated for euer all them that are sanctified: *Hebr. 9.28. Heb. 10.14.* but also, yea chiefly and especially, to the gracious fruites and effectes, that we receaue thereby: as the forgiuenesse of sinnes, the assured pledge of eternall life, and such like: which are lively set foorth, and preached vnto vs in the same, to the ende that wee may bee made partakers thereof.

3 Thirdly, that we must know and belecue, that
F. though

though this Sacrament doe specially and chiefly direct vs to Christ, his death, merites, obedience, and the fruites thereof: yet notwithstanding also, it doeth instruct vs of the speciall duties of Loue, that in Christ, and for Christ, wee as the members of that bodie, whereof he is the onely head, ought vnfeignedly to performe, one of vs towards an other, not onely as profitable and necessarie for the partes, to whom such duties are performed, but comfortable also to our selues, whilest by that, as by a badge or cognizaunce, we are knowne to be Christes Disciples, *Iohn. 13. 35.* and haue sealed vp in our hearts, the free pardon and full forgiveness

giuenesse of all our finnes,
& an assured pledge of our
translation out of darke-
nesse into light: see *Luke 7.*
47. Also 1. Iohn 3. 14.

In the third place for the
clearing of this controuer-
sie, we must haue a watch-
full eye to Sathans subtile-
tie, who laboureth in this
poynt, as in all other points
of Christian religion, by
extreamities to draw vs in-
to all corruption. Now the
extreamenesses that in time
hertofore, haue burst foorth
and are yet in many places
stoutly and stiffely main-
tained, are specially three.

1 First, that of the Sacra-
mentaries, who holde and
defende, that there is no-
thing in the Supper left vs,
saue the bare and naked

signes of Christes death and passion. But the trueth is so farre off frō allowing this, that we feare not to affirme, that besides the signes, wee haue the thinges them selues signified, truly and effectually exhibited vnto vs; because it is most certaine, that our Sauour Christ who is the trueth it selfe and cannot lye, doeth in deed and assuredly accomplish vnto vs, all the promises which he made vnto vs, and sealed vnto vs, by the vse of the signes in the Sacrament, making vs partakers euen of his very substance, that we might also grow vp into one life with him. And though this cannot be comprehended by the eye of mans reason and vnder

understanding, yet we know
that this is sensibly set
foorth vnto vs, by seuerall
meanes and instrumentes :
some outward, as the Ele-
mentes in the Sacrament;
and some inwarde, as the
spirituall Grace represen-
ted thereby. For we are not
Angels, but men, consisting
of bodie and soule : and
therefore the Lord by the
vse of his Word and Sacra-
mentes, hath prouided for
both partes ; as the Word
for our Eares, and our Eares
for hearing of the same, that
so Fayth might be wrought
in our heartes. *Rom. 10. 17.*
and the Elementes in the
Sacramentes for our taste,
sight, feeling, &c. and yet
our soules to be nourished
not with any or all of

these outward things (for how can outward and corruptible things nourish inward and immortall substance?) but onely with the spirituall graces offered vnto vs therein; & this also to be wrought in vs (though our Sauour be in Heauen in respect of his body; and wee heere as Pilgrimes and Strangers on the Earth) by the wonderfull & vnsearchable working of his holy Spirite in vs, and by the meanes of a liuely and assured Fayth: both which being knit together, doe easily ioyn together things, that be as farre asunder, in respect of distaunce of place, as one ende of the earth is from the other; and as farre asunder, as heauen
and

and earth them selues are :
or else how could we either
beleue the holy Catholike
Church, and feele the com-
munion of Saintes, seeing it
commonly falleth out, that
the members of that holy
fellowshippe, are sundered
one of them from an other,
in respect of great distance
of place? or be assured that
Christes righteousnesse is
become ours, seeing he is in
heauen, & wee on the earth;
if by Fayth we did not take
hold of the same, and apply
it vnto our selues? Besides,
if men should embrace this
sacramentarie opiniō, what
were it, but to euert, as the
trueth of Christes promises;
so the certaintie and assu-
rednesse of his word, who
in plaine tearmes, calleth

F 4.

this

this holy Sacrament, *His*
bodie?

a The second extremitie is, that of consubstantiation, some affirming, that there is delivered to the people, and they receiue together with the substance of Bread, the very substance of Christes very naturall body; so that there is (as it were) an intermingling of both the substaunces in the action of the Supper. This opinion is iustly to be disliked and reprobued, not onely because of the absurdities which it hath common, with the heresie of transubstantiation; whereof wee will speake in the next place: but also, because it is quite and cleane contrarie to common sense and reason,

son, confounding and iumbling together, two seuerall and distinct substances. and making the lesse; to witt, the substance of bread, to comprehend the greater, that is, Christs-humaine body; yea, even his verie Godhead: which heauen and earth is not able to containe.

Besides, it doth vtterly take away an essentiall propertie of Christes body: for if Christ, in respect of his humanitie, be like vnto vs in all thinges, sinne onely excepted; and we know by the light of reason and vnderstanding that God hath bestowed vpon vs; yea, by verie experience, that our bodies are circumscribable and tyed to a place: it must

needs follow, that Christ in respect of his Manhood; or Christ, as he is Man, is and must be tyed to a place, and not be in euery place; as he must be, if these mens assertions be true; which is nothing els indeed but vtterly to destroy Christes body: which I proue against them thus. Whosoever taketh away the essentiall propertie of any thing, taketh away the thing it selfe: this Proposition is prooued by this Maxime in Logike: If the definition of a thing, which chiefly consisteth of the essentiall propertie of euerie thing be taken away, then the thing defined it selfe, also falleth: As for example; If a reasonable liuing creature, which is the definition of
of

of a man, be taken away,
what shall become of man,
or where shall he appeare,
which is the thing defined?
But these men take away
the essentiall propertie of a
thing, to witte, of a body,
which is to be circumscrip-
tible or tyed to a place;
which is indeed an essenti-
all propertie of the body
of man, and therefore of
Christes body, as he is man.
If any will denie this, it may
easily be prooued, both by
the definition of a body,
which is a quantitie, that
may be deuided, according
to the threefold measuring,
receiued amongst men, that
is, length, breadth, & thick-
nesse; and also by the de-
scription of a place, which
is defined to be a nighnesse

or

or touching, of the thing containing, and the thing contained. The conclusion therefore is, that in taking away place from the body of Christ; which they doe, whilest they place it in euerie place, whereas in the nature thereof, it can be but in one place at one time; they doe vtterly destroy the body or humanitie of Christ; or at the least confound it so with the Godhead, as *Eutyches* did, that they make a confusion (whereas in all truth and vprightnesse, there should remaine a distinction) of the proprieties of either nature in his blessed person. But of this ynough in this place, because it is somewhat philosophicall, and be-

because also in the next
edition, we shall haue occa-
sion to deale with the like.

3 The third extreamitie
is, that of transubstantiati-
on, maintained altogether
by the Romish Catholikes,
which hold that the Bread
and Wine, (the substance
thereof vanishing away,
and nothing being left but
the accidentes or qualities
thereof, as roundnes, white-
nesse, rednesse, moysture,
&c.) are changed, and that
by the power of certaine
wordes, spoken by the
Priest (as they cal him) ouer
the Elements, they are tur-
ned into the verie naturall
body and bloud of our Sa-
uiour.

Concerning this point,
and the branches thereof, I
will

will speake particularly
 and, first for the name
 Transubstantiation, I fear
 not to affirme, that it is ve-
 rie new, and neuer heard of
 before the dayes of Pope
Innocent the third, who was
 about the yeare of our Lord
 1205. much lesse was it con-
 firmed as an article of faith
 before the Councell of *Con-
 stance*, a Citie so named in
Germanie, in the dayes of
 Pope *John* the xxiii. which
 was about the yeare of our
 Lord 1415. and therefore by
 the Popish reason of reiect-
 ing new thinges, easily
 ynough reiected for the
 noueltie thereof.

2 That there is a change
 I doe not deny; but this
 not in respect of the nature
 of the thinges themselues
 but

ly
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ea
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but in respect of the vse and
ende whereunto they are
applied, because that they
are by the Lordes institu-
tion separated from the
common vse, yea, and from
common Bread and Wine,
and applyed not onely to
a holy vse, but dedicated
also to a holy ende, that is,
to be sure seales and pled-
ges of holy things, to witt,
of Christs body and bloud,
and of the effectes, that by
his death and passion we
receiue. But that this change
should be wrought by any
wordes, I am so farre off
frō allowing it as true, that
I am verily perswaded, that
it sauoureth very strongly
of a Magicall incantation:
and I am so much the more
confirmed in this, because
the

the Papistes reioycing as Inchaunters and Sorcerers doe, in their odde numbers: haue added one word; that is (*enim*) to the wordes of institution, saying: *Hoc est enim corpus meum*: as may appeare in their Missall or Masse booke.

3 The grosse and palpa- ble absurdities which follow this opinion of Transubstantiation, are sufficient and strong inough of themselves, to make it out of credite, with al persons indued with holie wisdom and vnderstanding, & to cause them to esteeme of it, not onely as a thing false and erronious but very vngodly and blasphemous also. To reckon vp all, or largely to discourse vpon the
par-

particulars, it is not my purpose, but onely to touch some shortly, yet so as the vanitie and falsehood of this great corruption may thereby easily appeare.

1 First I say, that this doth vtterly destroy the nature of a Sacrament, which must euer consist of two partes; to wit, of visible elements, and inuisible graces; which can not be, if so be it that the nature and substance of the elementes, be either chaunged, or vanish away, and the things represented by the same, come in their place; because that the one part of the Sacrament (to witt, the visible signe) is then and there wanting.

2 Secondly, I affirme, that it is iniurious to the glo-

glorified bodie of our Sa-
uiour, not onely while it
bringeth him from heauen,
the place of all blessednesse,
into earth, the place of all
miserie & wretchednesse;
but also whilest it maketh
it to be rent and torne in
peeces, not onely with the
teeth of good men, (a mat-
ter which Nature abhor-
reth) but with the teeth of
the wicked and vngodly;
yea with the teeth of Mice,
Dogges, and other vnrea-
sonable creatures: yea, whi-
lest it maketh it, which is
immortall, in immortal glo-
rie, subiect to putrification,
corruption, and Wormes,
by reason of the long re-
seruation thereof, and at the
last, to consuming in the
fire, (a fact of horrible cru-
eltie,

eltie, if it were Christes flesh) because it may not otherwise be made away, (as they them selues confesse) if it be duertaken with horinesse, moldinesse, or any such like.

3 Thirdly I say, that by a consequent it doth wonderfully confound (if not vtterly destroy) the humanitie of our Sauour with his Godhead, whilst that which is proper and peculiar to his eternall Deitie, to witt, to be euery where, is attributed and ascribed to his humanitie; which as hath been before shewed, and shall be more plainly prooued hereafter, is, and must of necessitie, since his ascension, be circumscribable and tied to a place.

For

For otherwise, if the glorification of Christes bodie, haue taken away that propertie of tying to a place, then the like shall be perfourmed in all the bodies of the saythfull, because he shall change our base and vile bodyes, that they may be fashioned like vnto his glorious body. *Philip. 3. 21.* But to say that our bodyes shall be euery where, were a heastly and blasphemous assertion; because it should ascribe that vnto vs, which is proper and peculiar onely to God: For vnto him alone it pertaineth, to fill heauen, earth, and all places. Therefore this assertion concerning Christes glorified body, must of necessitie be such likewise.

Fourth-

4 Fourthly, it doth destroy all the Articles of our Fayth, which concerne Christes ascension in heauen, sitting at the right hand of the Father, and his coming againe, together with all the places of Scripture, that confirme those most holy, comfortable, and necessarie poyntes. For if he be heere in respect of his bodily power & presence, how can he be iustly said to haue ascended in respect of his bodie, into heauen, and to sit there at the right hand of his Father, making continuall intercession for vs? Or how can it be affirmed, that from thence hee shall come with great power and glorie, to iudge the quicke and the dead, seeing
he

he is heere on earth already?
 Let men of the world deeme
 what they list, this is the
 truth that God hath sancti-
 fied vnto vs in his word,
 and doe steadfastly beleeue
 it in my heart, and will
 through Gods goodnesse
 and strength, alwayes con-
 fesse the same with my
 mouth, that from the time
 of his ascension, the heauens
 must containe Chistes na-
 turall bodie, vntill the time
 that all thinges be restored,
Actes 3. 21. that is, euen to
 the worldes end.

5 Fifthly, I say that this
 opinion doth deprive vs
 of all the spirituall graces
 and comforts, that God the
 father in his sonne Christ,
 by sending the holy Ghost
 the third person in the Dei-
 tie,

tie, hath bestowed vpon the whole Church generally, and euery particular member thereof. For, doeth not our Sauour Christ say? *Iohn. 16. 7.* I tell you the trueth: It is expedient for you that I goe away; for if I goe not away, that Comforter will not come vnto you: But if I depart, I will sende him vnto you. Either this then must be true, that we haue the holy Ghost by the bodily absence of our Sauour Christ giuen to the Church, as before is sayd; or else if Christ be heere bodily present, the holy Ghost is not yet come; which you may see plainly ouerthrowne. *Act. 2. 1, 2.*

6 Sixthly, this assertion accuseth Christ of manifest lying

lying and vntrueth. For he himselfe hath said, *Matth. 26.*

11. The poore yee haue alwayes with you, but me ye shall not haue alwaies. And yet this people dare affirme, that wee haue him continually, not in respect of his spirituall power and presence onely, in which respect he filleth all places, both in heauen and in earth, and is sayd to be with the beleeuers euen vnto the end of the world *Matth. 28. 20.* But in respect of corporall and bodily presence, then the which nothing can be more absurde, as hath been before shewed.

But heere arise vp three speciall obiections, to be answered: two whereof, are taken for the wordes of

the text of holy Scripture,
& the third from the omni-
potencie & almightie pow-
er of our Sauour Christ:
common things indeede,
and might as easily be re-
iected as obiected: but yet
both for the strengthening
of them that stand, & for the
satisfying & instruction of
them that be weake and ig-
noraunt. I will in a word
or two, as it were, make a
short, yet a sound, sufficient,
and true answer I hope, to
euery one of them seuerally
and by them selues.

The first place obiected,
were these wordes out of
Iohn. 6. 13. Except yee eate
the flesh of the Sonne of
man, and drinke his blood,
yee haue no life in you.
Wherevnto I answered, first,
G, that

that neither these wordes,
neither the rest of the Chap-
ter, can properly be vnder-
stoode of the Lords supper;
because that was not at that
time instituted and ordeined,
but rather of our com-
munication or partaking
with Christ, by the meanes
of fayth apprehending the
worde, and applying parti-
cularly vnto our selues, all
the gracious and sweete
promises, that the Lord hath
made and offered vnto vs
therein : which may ap-
peare, partly because hee
persisteth by a continuall
threed of speech as it were,
in the metaphor of Bread
or Meates, mentioned vers.
26. 27 vsing sundrie boro-
wed speeches agreeing well
to the circumstance of the
matter

matter, wherein he was to
deale : and partly, because
he speaketh so often not of
eating onely, but also of
beleeuing; as vers. 23. 40.
&c. Which cannot be pro-
perly attributed to any
outward or materiall thing;
as may be gathered, *Rom. 8.*
24. Also *2. Corinth. 5. 7.* But
let vs graunt that it were to
be vnderstood of the holy
Supper; yet it doth not for
all that, establish any grosse
and carnall eating of the
naturall flesh or body of
our Sauour Christ : for if it
were so, then had not our
Sauour sufficiently aun-
swered the *Capernaïtes*, who
did grossely dreame and
doate of such a carnal man-
dication or eating, but ra-
ther had yeelded vnto the

same. Besides, if that should be allowed, in what a miserable estate should we leaue the holy Fathers; who were long before the time of Christes taking our flesh vpon him, and therefore could not eate it? And yet our Sauour affirmeth *Mat. 8. 11.* that they were in the kingdome of Heauen: and Saint *Paul* saith *1. Corinth. 10. 3. 4* that they did all eate the same spirituall meate that we doe, and did all drinke the same spirituall drinke that we doe; there being no difference at all in respect of substance and effect betwixt their Sacraments and ours, but onely in time, and in outward Elementes: yet in what a miserable estate were Infantes that should
di

die before they could communicate or partake in that holy Sacrament? One of these two must needs be graunted; either that they must haue the Communion ministred vnto them; which thing indeed *Augustine* did once fantaslically imagine: but *S. Paul* is flatly against it; *1. Corinth. 11. 28.* who will haue none admitted thereto, but such as can examine and trie themselves, whether they be in the Fayth or no; which Infantes can not doe: or else that without it, they are all condemned alreadie: Both which are verie absurde and beastly. So that you see for the auoyding of these absurdities, it can at no hande bee vnderstoode,

G 3.

either

either of the Sacramentes,
of the grosse and carnall ea-
ting of Christes body in
the same, but of the appre-
hension or laying hold of
him, together with the par-
ticular application of him
to our selues by the hand or
instrument Faith, propoun-
ded and set forth vnto vs,
by the ministerie of his
Word and Gospell, or (if
you wil for reasoning sake)
offered vnto vs in the vse
of the Supper, because there
is in that respect, but one
meane giuen vs to take
hold of him by; and that is
the great grace and gift of
Fayth, which we must vse
in the Word & Sacraments,
as men doe in the oppre-
hending of Christes righte-
ousnesse; which though it
be

be not essentially dwelling in vs, yet it is effectually made ours, whilest wee apprehend and lay hold of the same by a sounde and sure Fayth : And even in like sort is Christ God & Man togeather with all his merites, not onely offered, but laide hold of in the Word and Sacramentes : For of like things, there is alwayes a like consideration.

The seconde place, is that sentence reported by the three Evangelistes, *Matthew, Marke, and Luke*; and *S. Paul* himselfe also, reciting the institution of the Supper, which our Sauour Christ vsed, saying : This is my body : which they vrge in the letter, after this sorte : Hath not Christ said

it in plaine tearmes? and shal I not belecue it, though that my carnall vnderstanding cannot conceiue the same? To all this I answered: First, that the question is not of the wordes, for wee as well as they confesse the same; but of the sense: of which wee will speake anon. Secondly, that wee, are bounde to belecue all such thinges as are comprehended in Gods Worde, though indeed our sensuall reason, can not comprehend them; yet in such sort must we belecue the same, and to such endes as the Lord himselfe hath appointed, not yet stretching them further, then the Lorde would haue vs; nor restraining them to narrower pur-

purposes, then the Lord hath appoynted; neither yett sayling in the allegation of them, either in the matter, manner, or end: for if we doe, wee doe nothing else thereby but heape vp iust condemnation against our owne soules. Concerning the wordes, and the plainenes of them; I say that other words are as plaine as they, both in the old and new testament, which must yet notwithstanding, be otherwise interpreted, then the words themselues seeme to import. For example in the 17 of *Genesis* 10. Circumcision is called the Couenaunt betwixt GOD and his people, whereas it was but the signe of the Couenaunt: For the Coue-

naunt it selfe was, that hee would be the God of *Abraham*, and in him of all the Faythfull, and of their seed after them. So in the new Testament, Christ sayth of him selfe, *Iohn 15.5.* I am the Vine; whereas wee know and beleene, that Christ was no Vine, but that hee calleth him selfe so in a certaine resemblance; because looke what propertie the fruite of the Vine hath in respect of our bodies, to witt, to comfort men, and to make them glad heartes: the same hath Christ, and the fruites of his grace receiued by Fryth, in respect of our soules: and as the Branches of the Vine haue nothing of them selues, but all that they haue, they haue
it

it from the Vine it selfe : so none of his members can bring forth fruite, but by abyding in him; and being made fruitfull through his grace. In likemanner is the Bread of the Lords Supper, called his Body, because, as we haue sayd before, looke what proper and peculiar office the Bread hath or yeeldeth to our naturall bodies; the selfe same doth Iesus Christes body broken, taken hold of by Faith, spiritually communicate vnto our soules. And this speach is vsuall in the Scriptures, to attribute that to the signe, which is proper and peculiar to the thing signified, by reason of the streight analogie, proportion, and agreement, which is betweene

tweene the signe, and the thing signified; and not in any other respect, of consubstantiatiō, transubstantiation, or any other such like fantastickall dotage.

Beside, the verie circumstances of time, place, person, and manner of doing, doe sufficiently prooue the vanitie and vntruth of this grosse interpretation. For this Sacrament being instituted by Christ him selfe a little before his death, in the presence of the Apostles (who had all their senses satisfied in the beholding, hearing, and feeling, of the naturall Body of our Saviour Christ) he him selfe sitting at the Table with them, and speaking these words in their presence and hearing,

hearing; it could not bee,
that that bread, offered vnto
them as the pledge of his
body, should be his naturall
bodie, or bodie of flesh,
vnlesse you will say, that
Christ had two bodies: one
sitting at the table, institu-
ting the action of the Sup-
per; and an other borne in
his handes, and deliuered
vnto his Apostles: then the
which, what can be, not
onely more absurde and
blasphemous, in respect of
our Sauiour Christ him-
selfe; but also more vnpro-
fitable and vncertaine to
vs, as which might prouoke
vs to doubt, whether of his
bodies were crucified for
our transgressions? Now,
as we doe iustly reiect this
grosse sense, so for the in-
struction

struction of the ignorant, and strengthening of the weake, we wil in a few lines put downe the true meaning of these wordes. For the better performauce whereof, I would haue this to be noted.

1 In he first place, which I am sure also no man of sounde iudgement can well denie, that all wordes, and therefore these of the Supper, must be expounded according to the subiect, argument, or matter whereof they intreate: and therefore their speaking particularly of the Lordes Supper, must of necessitie be vnderstood of the Sacrament of the body and blood of our Sauour Christ, exhibited vnto vs in that Supper.

2 Second-

2 Secondly, I would haue this to be remembred, that seeing all confesse these wordes to be spoken of the Sacrament, we must not gather, that the word Body, is otherwise attributed to the Bread, then the nature and qualitie (as it were) of Sacramentes will beare; for then it wee should graunt that, wee should easily destroy and ouerthrow all Sacramentes of the Church whatsoeuer; because in this behalfe, or respect, there is a like proportion to be obserued in one, as in all: And if one be defaced in respect of a wrong sense, the least can hardly, or not at all stand vpright.

3 Thirply, that this is the nature of all sacraments,
that

that the elementes and rites
vsed in the same, be true and
effectuall, not signes onely,
but testimonies and pledges
of these things, for the sig-
nifying and subiecting of
which vnto our senses they
were ordained : and yet
when I vse the word, Signe,
I would not bee taken as
though I meant that they
are bare, vaine, or vnprofi-
table Signes, such as Pain-
ters cōmonly vse to make,
but euen thus farre-foorth
effectuall, that it is no more
true & certaine, that we see
the same with our eyes,
touch them with our hands,
receiue them with our mou-
thes & eate them; then that
is also as true and certaine,
that the Lord exhibiteth
and offereth vnto vs, what
so

so euer they represent vnto vs; that is, the verie bodie and bloud of our Saniour Christ. These rules being thus then obserued, I gather and put downe this true & holie sense of these wordes: This is my body: that is to say, This Bread which Christ tooke, blessed, brake, & gaue vnto his Disciples, and appoynted to be the element of this action, is sacramentally & spiritually, being receiued & eaten by Fayth, a sure signe & an effectuall pledge, that Christs body is become the spirituall food & nourishment of our soules. And I vse these words, sacramentally & spiritually, that therby I might meete with their grosse flaunder, who when they heare

heare of a signe, and a thing signified, say that wee doe euacuate and make of no force the Lordes Supper. No, we are so farre off from holding any such conclusion, that we know and beleue, that the beleeuers, doe beside the outward signes and elements, truely receiue by the meane of fayth, after a spirituall sort, that which is represented by the outward elementes; to witte, whole Christ, with all his giftes and graces. And yet we doe not imagine, either transubstantiation, or any such like deuise; but onely thinke vpon and beleue, the sacramentall coniunction of the signe and the thing signified, For those thinges can not stand with the truth
of

of Christes humanitie; as
hath been be shewed:
neither indeed are they ne-
cessarie for saluation. For,
that we may be made par-
takers of Christ, it is not of
necessitie required, that his
Body should be really pre-
sent vpon the earth; but it
rather behooueth vs, by the
power of the holy Ghost,
& through Fayth, to mount
vp into Heauen, and there
to lay hold of him, that we
may sit with him in the hea-
uenly places, which in this
life can not be performed
in any other sort, then in a
spirituall maner, & through
fayth: which fayth is be-
gotten and confirmed in vs
by the holy Ghost; where-
vnto hee vseth as instru-
mentes, the preaching of
Gods

Gods word, and the administration and vse of the Sacramentes, by which all our senses are euē as it were prouoked & pearfed, wholly to possesse Christ himselfe. So that you see, I doe figuratiuely expound these wordes, and not grossely; wherevnto I am drawne partly by these three generall Rules heretofore put downe, and partly by the verie dealings of the *Papistes* themselves; who doe not, neither in the Wine of the Supper, the other part of this Sacrament: neither in Baptisme, the other Sacrament of the Church (which two alone God hath given vnto it) acknowledge any such grosse transubstantiation or change; and yet I am
sure,

sure, there is as great reason why that alteration should be as well in the Water of Baptisme, & in the Wine of the Supper, as in the Bread thereof: If there be not, let them shew any cause, to the contrary if they can.

There resteth now the third obiection, takē frō the omnipotencie or almightie power of our sauiour Christ pressed after this manner. Is not Christ God, and so by that meanes omnipotent? And can not hee performe the trueth of that hee hath spoken? To this I answer; that though we shold grant it as true, that Christ, as he is God, can doe all thinges, and be euery where: yet we know that as he is Man, he can not; and therefore the
que-

questiō betweene the transubstantiators & vs, being now not of the presence of Christes deitie in the Sacrament, but of the presence of his humaine body, wee say, that if wee should graunt this, yet could it no whit at all preiudice vs; neither could they gaine their cause thereby : for vnlesse they can prooue Christ as hee is Man, to be omnipotent, and euerie where (which thing they shall neuer bee able to doe) they haue sayd as much as if they had sayd nothing.

But let vs for reasoning sake graunt, that Christ as hee is Man, were omnipotent, euen as God the Father is ; doth it therefore follow, that because he can
doe

doe euerie thing, hee there-
fore either will do the same,
or indeed doth it? I suppose
no. For besides, that in
Scholes it is commonly
said, *à posse ad esse*, the conse-
quence or reason is not
good, which were suffici-
ent answers to this friuo-
lous and vaine obiection.
Besides this I say, wee that
are truely taught of God,
doe know, that though we
belecue that the Lord can
doe what so euer pleaseth
him both in heauen and in
earth; which serueth won-
derfully to magnifie his al-
mightie power, and greatly
to strengthen our weake
sayth; yet we belecue firme-
ly, that he will not onely
doe nothing, but that hee
cannot doe any thing in re-
gard

gard of vs, contrarie to that
will of his, that he hath re-
uealed for vs in his word.
And the reason of this is
not the abridgement or
shortning of his power (for
be it farre frō mortall men
to presume in any thing,
though neuer so little, to
restrain the eternall pow-
er of the immortal God) but
because his will and power
in respect of vs, be so con-
ioyned and knit together
that looke whatsoeuer he
will do, that he can do; and
looke whatsoeuer hee can
doe, that he will doe. To
make this plaine by an ex-
ample. We all know, that
God in respect both of him-
selfe, and that all thinges are
possible with him, can if he
would, saue all men: and

yet we feare not to say, that
in respect of vs he can not
faue all men, because wee
know by his reuealed will,
that hee will not faue them
all: For some must be the
vesselles ordeined for de-
structiō, as well as others,
vessels of saluation and e-
ternall life. The like may
we say for this matter of the
Supper; that though wee
were perswaded, that Christ
as he is man, might be euery
where; yet because he hath
reuealed in his Word, that
he will haue his bodie to be
circumscriptible and tyed
to a place, to witt, Heauen;
yea, which is more; to a cer-
taine place in Heauen, that
therefore it can be no iniu-
rie at all to him, neither any
debasing of his omnipo-
tent

H.

ent power, to say that now
he cannot be bodily in the
Sacrament, much lesse bo-
dily in so many sacraments,
as be celebrated and mini-
stred, in so sundry and infi-
nite places at one time.
And this I thinke sufficient
to all these Obiections, be-
ing willing heere, to finish
this present short Treatise,
saying that I haue thought
good in this place, to adde
(euen as a challenge to the
aduerse partie, and as mat-
ter of necessary instruction,
to such as alreadie see the
trueth) these three poyntes
following.

I **F**irst, that I am readie in
all holy loue, further to
aunswere any thing, that
Christianly shall be further
ob-

objected concerning this Question: I say Christianly objected; for if any shall either curiously or captiously propound any thing, I thinke it most conuenient, rather to leaue such in their owne folly, for a season, till it please God at some one time or other, euen extraordinarily as it were, to make them to see the same, if it shall so please him, then to spend time, and to trauaile in satisfying of their vaine curiositie.

2 Secondly, that though this point of Transubstantiation brought in by *Papistes*, be great and grosse, concerning the matter of the Supper, yet that they faile not alone herein, in that behalfe, but hold many

no errors concerning that point, some of them as palpable, if not more grosse and blasphemous then this, and some of them lesse: A few I will rehearse, desiring others to consider of the rest.

I First, in that they make it a sacrifice Propitiatorie for the quicke and the dead, vtterly euacuating by that meanes, and making of no force, the eternall Priesthood of our Sauour Christ, which consisteth in this, that he hath once for all, vpon the Alter of the Crosse, offered vp himselfe vnto God the Father, a full and sufficient Sacrifice, for the sinnes of the people, as the Apostle plainly prooueth in the 7. 8. 9. and 10. Chapters

ters of his Epistle to the *Hebrewes*: But no maruell, that they should annihilate his Offices, which destroy his person; as these men doe, by confounding the proprieties of either nature, as hath been before decreed.

2 Secondly, there is but a little lesse Leuen in that matter, that they holde of *Concoctancie*, by which they haue spoyled the people of the vse of the Cuppes, which both by Christes owne institution, and by his expresse Commaundement, saying; *Drinke yee all of this*; doth in all truth and vprightnesse belong vnto them: and all this they haue done vnder this shadow, that because no body is without blood, and they

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haue

haue before (presupposing, that the Bread is turned into the Bodie; as indeede if men will presuppose, either vnpossible or vntrue things, euery thing will follow of it) eaten the bodie, therefore must it needes follow, that they haue drunke also his blood. But I know not, whether I shold blame them for their beastlinesse, or reprocue them for their pride, that dare thus presumptuously alter the Lordes very Ordinaunce and Institution.

3 Thirdly, their Adoration is as corrupt and filthie, while they make men to comit grosse & palpable Idolatrie, in falling downe before a peece of Bread: (what doe I say? I know
not

not whether I may call it by that name or no, for it may be disputed of, whether their Masse-cake be Bread) and worshipping a Wafer-cake, the worke of mens hands. But suppose it were Christes body as they say; yet I affirme that they may not adore Christes body alone, yea, and that they cannot worship the same of it selfe, without horrible idolatrie, because it is a creature. For though it be true, that Christ as he is God, is to be worshipped as his Father; yea, and Christ God and Man in one person is to be adored, yet we cannot without great sinne, and grieuous offence against God and his word, worship the humanitie or man-

H 4.

hood

hood of our Sauour Christ
onely.

4 To speake of the re-
seruation, circumgestation,
or carrying of it about, with
many other odde toyes of
their owne inuention, and
largely to lay out the incon-
ueniences thereof, would
require some proper and fit
discourse for that purpose;
but I will reserue it till ano-
ther time, making haste
now, to that which shalbe,
as the last, so in my iudge-
ment, not the least profita-
ble part of this Treatie:
And that is, how a man
should draw neere vnto
such reuerent mysteries,
wherein such excellent gra-
ces are offered vnto him,
and how he may best come
to reape and receiue fruite
and

and comfort by the same. All that a man is to deale in, concerning this last point, may be well reduced into three short heades or Titles.

1 First, what he is to doe before communicating or receiuing of this Sacrament: and this I will call in one terme, Preparation.

2 Secondly, what hee is to doe or thinke vpon in the time, and at the very instant of receiuing: and this I will name, Meditation.

3 Thirdly, what he is to doe after the time of receiuing: and this I will call, Action or Practise.

1 Preparation, which is the first, respecteth either God or man: Now, that
H 5. . . which

which concerneth God, is comprehended vnder true Fayth, and vnfeigned Repentaunce, as that which concerneth man, is comprised vnder sounde loue. And I call them sound, true, and vnfeigned, and yet not perfect, because perfection properly signifying that, vnto which nothing can be added, cannot be founde in man during this life. And this I speake, partly to stop the mouthes of such as dreame of a perfection in this life; and partly to teach vs that our imperfections should not hinder vs from drawing nigh thereto, (so that we doe not foster and foode our selues in them,) seeing that otherwise the Sacrament should stand.

stand vs in stead, if we were not vnperfect; for it is a helpe and succour ordeined by God, against our naturall infirmitie and weaknesse. By Fayth, I meane not onely a generall beliefe, of all the Canonickall books of the old and new Testament; or a grounded knowledge alone of the poyntes and principles of Christian religion, but an assured perswasion, that whatsoeuer the Lord hath reuealed in his Word, as hee hath done the same for others, so he hath done it particularly for mee. So that this Fayth is necessarie to him that shall communicate, both because that otherwise hee being on the earth, cannot take hold of Christ in heauen:

uen: for faith is it by which he may apply vnto himselfe particularly, Christ Iesus and all his merites, to the assured feeling of the free pardon and full forgiveness of all his sinnes on the one side, and the imputation of Christs righteousness on the other side, and also that thereby he may be assured, that that which hee doeth, either in the administration or participation of that holy action, is acceptable before God: for without Fayth, it is impossible to please him. Which properties indeed, or effectes rather, if a man onely haue them, shall make his Fayth to differ from all the vaine imaginations of Diuels and wicked men whatsoeuer.

By

By Repentance, I vnderstand a sincere hatred of all our former sinnes and iniquities whatsoeuer, and a sound loue of all righteousness and well doing, proceeding from the right reuerence and louing feare of the maiestie of God in our heartes: which holy affection, doth every day by little and little worke in vs, the forsaking of our selues, and the subduing of the sinfull lustes and affections of our owne flesh, to the end, that wee may wholly resigne our selues, to be guided and gouerned by the spirit of God, in the sincere seruice, & worship of his Maiestie. So that hee which feeleth him selfe truely and vnfeignedly sorrowfull for his
for-

former iniquities, not onely loathing his finnes, but euen himselfe for his finnes sake, and caryeth with him this holy purpose, neuer through Gods assistance, to commit the same, or any such like: may not onely be assured of his vnfeined repentance, and so by consequent of the forgiuenesse of his finnes, but also with boldnesse, & yet not withstanding with reuerence in respect of God, and with humblenesse of minde, in respect of himselfe, draw neere to the partaking of these holy mysteries.

By Loue, which is the thing that concerneth men, I doe not onely vnderstand the vnfeigned pardoning and forgiuing of others, that

that haue any maner of way
trespassed against vs, which
is a sure seale and earnest
pennie as it were, that our
sinnes are forgiven vs be-
fore God: but also sound
reconciliation, after offen-
ces committed, one of vs
towards another, which is
a certaine pledge, that our
prayers, and all other good
things that come from vs,
are in Christes obedience
accepted before God: yea,
I meane further by Loue,
which is an inward affecti-
on of the heart, the sincere
and outward testimony of
the same, by wordes, deeds,
countenaunces, and other
meanes, as the Lord shall
giue occasion, and our abi-
lity will serue to expresse
the same, and that not to

our friendes onely, or to our enemies also, which is somewhat more; but generally to all men, though to some in greater measure; as to the Household of fayth, our Wiues, Children, and Parentes, &c. and to some in lesse measure, as to those that be yet without and be somewhat further off by nature and kindred.

Meditation, which is the second thing, and is to be vsed specially in the time of the celebration of the Lords Supper, consisteth chiefly
r in these poyntes : In regarding the outward elements, and the rites vsed in the same, as the breaking of the Bread, &c. by which is set forth vnto our soules, the crucifying of Christs body,
the

the shedding of his bloud,
&c. and all for our trans-
gressions. And then be-
cause wee must not stay be-
low, but must by Fayth rise
vp to Heauen as it were, we
are deeply to consider what
great graces the Lord offe-
reth vnto vs in that holy
and spirituall Banquet;
which in my minde may
be brought into these few
pointes.

1. God setteth before the
eyes of our Faith in that
holy action, first, Christes
death and passion, togea-
ther with the benefites and
effectes which wee reape
thereby; and namely, the
remission and forgiuenesse
of our sinnes.

2. Secondly, the full and
spirituall nourishment, that
thorow

thorow Chriſt wee haue,
both in the outward and
inwarde man, euen to the
hope of eternall life.

3 Thirdly, the myſticall
vnion, that is betwixt
Chriſt and his Church, hee
dwelling in our heartes by
faith, and we thereby be-
ing made members of his
bodie, of his fleſh, and of
his bones.

4 Fourthly and laſtly, the
holy vnitie and agreement,
that is & ought to be conti-
nued amongst all the mem-
bers of his Church, what-
ſoeuer, or whereſoeuer they
be.

The third and laſt thing,
which I call *Action*, and
is to be performed after the
receiuing of the Lords Sup-
per, conſiſteth,

1 Firſt,

First, in earnest Prayer
vnto God, not onely for the
lively feeling of these gra-
ces exhibited, but also for
the fructifying of the word
of God and his Sacraments
in our heartes; and that
not for the time present
alone, but euen for the
whole rase and course of
our life.

Secondly, in humble
thanks-giuing for the vn-
estimable riches and trea-
sures of grace and of good-
nesse, which it pleaseth
him in his Church, and
namely by the vse of his
Worde and Sacramentes,
not onely to offer, but also
to bestow vpon his people,
the particulars whereof,
are before recited. And
hereunto wee may be pro-
uoked

uoked by consideration of this, that the Lord freely w
and of his owne goodnesse, giueth vs those merites, not onely when we had not deserued the least of them, but euen then when euerie one of vs, had deserued eternall death and condemnation to be powred forth vpon vs and ours.

3 And lastly, in care and conscience of a holy conuersation, that seeing Christ dwelleth in our heartes by fayth, and we haue our spirituall life and beeing from him, that therefore wee should so liue, as wee may not onely glorifie him in this life, but that when the dayes of our wearisome pilgrimage shall be ended, we may be glorified with him
in

of in eternall blessednesse :
ly which thing, the Lord
se, graunt vs, euen for his cru-
ot cified Christes sake : to
e- whom with the Father and
ut the holy Ghost, three per-
ne sons and one eternall God,
all be giuen all honour, prayse,
n power, and glorie, both
n of vs, and of all people,
d euen now and at all
- times, for euer
t and euer.

Sobe it.

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A Prayer to

be said before a man
repaire to the parta-
king of the Lords
Supper.

O Eternall GOD and
most mercifull Fa-
ther, I thy poore &
vnworthy seruant,
doe must humbly beseech
thee, in Iesus Christ thy
deare Sonnes name, and for
his sake, gratioufly in his
death and obedience, to
pardone and forgiue mee
all my sinnes what so euer,
which at any time, or by
any manner of meane, I
haue

haue committed against
thy Maieslie, or any other.
Seale vp in my heart, O
Lord, this great benefite of
the free pardon and full for-
giuenesse of all my finnes,
by the assured testimonie
of thy blessed spirit, bearing
record vnto my spirit, that I
am thy Child, & by vnfeig-
ned pardoning & forgiuing
of others, which any maner
of way haue offended a-
gainst mee. Make the death
& resurrectiō of thy Sonne
so effectuell in mee, that I
may not onely feele and
finde in the same, the for-
giuenesse of my finnes, and
the hope of eternall salua-
tion: but that I may be in-
structed thereby all the
dayes of my life, more and
more to die vnto sinne, and
daily

A Prayer.

daily more and more to liue
vnto righteousnes of life &
holie conuersation. And for
as much as through thy
goodnesse I haue purposed
this day, to communicate in
the vse of thy Word and Sa-
cramentes, I beseech thee
good Father, to prepare
my heart, and to open the
eares of my vnderstanding,
that I may not onely reue-
rently and profitably hear-
ken to thy voyce, speaking
vnto mee out of thy word,
labouring all the dayes of
my life, to conforme my
selfe in practise to the obe-
dience thereof; but also,
that I may fruitfully bee
partaker of the fruites and
effectes of the death and
palsion of thy deare Sonne,
which it pleased thee in this

I.

Sa-

A Prayer.

Sacrament to offer vnto me.
To this end and purpose,
I beseech thee to graunt,
that I be not carried away
in the contemplation and
consideration of the earth-
ly and corruptible thinges
obiected therein to my
senses, but that my Fayth
may be set vp and raised, to
the beholding and assured
feeling of those Graces,
which it pleaseth thee by
the same, to offer vnto mee.
Giue me grace, good Lord,
to bring with me a steadfast
Fayth in the truth of thy
promises, that by it, as by an
eye, I may behold, & by the
same, as by a hand, I may
apprehend Iesus Christ thy
Sonne, sitting at thy right
hand, to be my onely and
continual iustifier, sancti-
fier,

fler, and redempter. Graunt
me grace also, to bring with
me, as an earnest, hatred of
all my former euilles what-
soeuer; so a sincere loue of
all righteousness and wel-
doing, that I by the power
of thy spirit, crucifying
the Old man with the lusts
and concupiscences therof,
specially such as beare the
greatest sway in mee, may
be strengthened in the new
man; dayly to thinke,
speake, & doe those things,
which may be acceptable
and well pleasing in thy
godly presence. And I be-
seech thee further, to giue
me grace to bring with me,
sound and sincere loue to-
wardes all, yea, euen to-
wardes mine enemies, that
I may not onely forget and

I 2. for-

forgiue all the iniuries and wronges that they haue deuised, sayd, or done, against mee: but also pray earnestly vnto thy Maiestie for them, and purchase and procure their welfare and good, by all the meanes I can. Graunt, O deare Father, that I being purged from the filth of sinne, may be made a fitte receptacle and dwelling place for thee and thy Sonne, to come and dwell in; so that spending my dayes in reuerence of thy Maiestie, in the benefiting of my brethren, and procuring mine own good, I may finish my course in thy fayth, and so be made partaker of eternall glorie, through Iesus Christ thy Sonne, my Lord and onely Sauour. So be it.

A prayer to be priuate-
ly vsed, after the publike
exercises of the Church,
as the preaching of the
word, & the administra-
tion of the Lordes
Supper shall be
ended,

I Doe vnfaignedly con-
fesse (good Father) that
the graces are very great,
yea, most excellent, which
thou hast vouchsafed this
day to bestowe vpon
mee, wretched sinner that
I am, by the vse and parta-
king of thy holy Word and
Sacramentes : and namely
for that it hath pleased thee
thereby to increase my
knowledge, to confirme my
Fayth, to assure me that Ie-
sus Christ thy deare Sonne,
I 3. hath

hath not onely died for me,
but also giuen him selfe to
be my spirituall nourish-
ment to eternall life and
saluation, with innumera-
ble such other benefites
and blessings: For these,
and whatsoeuer other mer-
cies, which thy Maiestie
hath freely bestowed vpon
me, I doe yeelde thee the
humblest thanks and hear-
tiest prayse, that possibly
I can; beseeching thee to
accept mee, and this my Sa-
crifice of prayse & thanks-
giuing, according to the
measure, that thou merci-
fully hast bestowed vpon
me. And because I feele my
selfe, thorough the cursed
corruptiō of mine owne na-
ture, woonderfully inclined
to the forgetfulnesse of thy
good-

A Prayer.

goodnesse, I beseech thee to
grauē these thinges in my
heart with a claw of Ada-
mant, and to imprint them
there, that by the sight
thereof, and meditation
therein, I may bee prouo-
ked, daily more and more
to magnifie the multitude
of thy mercies, which doest
not onely bestow vpon me,
these great and wonderfull
graces; but euen then, when
by the meanes of my sinnes,
I had deserued eternall con-
demnation, hast graciously
giuen mee the same. And I
pray thee further, to giue
me grace (good Lord) to
expresse this my thankful-
nesse towards thee, not in
wordes onely, but also in
the deedes of a holy con-
uersation, that I daily in-

A Prayer.

creasing, and growing in a
sound Fayth, which wor-
keth by love, and bringeth
foorth all good workes,
may order and direct my
whole life, to the aduance-
ment of thy glorie, the edi-
fication of my brethren,
and mine owne eternall
comfort at the last,
through Iesus Christ
thy Sonne, my
Lord and one-
ly Saviour.
Amen.

FINIS.



